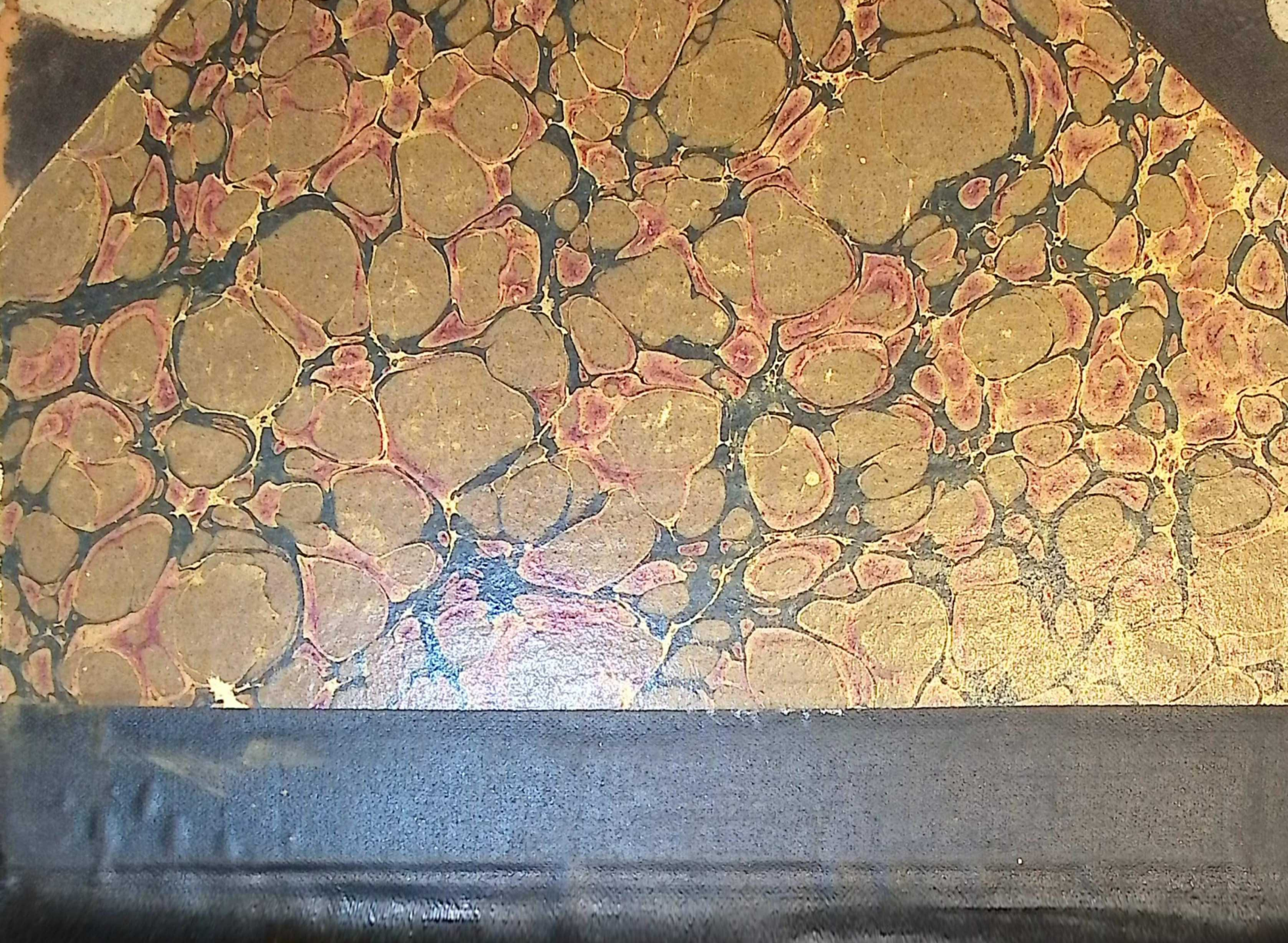

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VOLUME XIV.

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THE
Union Seminary Magazine.

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I. Literary.

THE PASTOR IN HIS STUDY.[1]

By Prof. T. R. English, D. D.

In complying with the request of the editors for a series of articles dealing with the practical work of the ministry, we are keenly alive to the fact that we have to deal with a hackneyed subject, and one in which there is more need of practice than of theory.

So many masters in Israel, as well as ecclesiastical quacks, have discussed the subject, that we cannot hope to say anything original, or to state these old truths more forcibly than has been done by others; but we constantly need to be reminded of things we already know, and it is with the hope that some may thereby be stirred up to greater activity that the task is undertaken.

We propose at this time to speak of the Pastor in his Study. The term "pastor" is used deliberately, and in preference to the more usual term "preacher," for the reason that it is the generic term. Preaching is a function of the pastor, a very important one, indeed; but, nevertheless, only a function. One is first a pastor, in the broad Scriptural use of the term, and then, as a pastor, he is also a preacher.

After the fashion of an old cook-book, which begins its directions for cooking a hare, "*Imprimis,* first catch your hare," we begin with the obvious remark—

[1] This is the beginning of a series of four articles by Prof. English on "A Modern Pastor's Work."

(1) Every pastor should have a study. It should not be merely a private drawing-room, whither he can retire and find privacy when so disposed, nor yet merely an office, where ecclesiastical business is transacted, but rather an intellectual and spiritual workshop, with suitable appliances for carrying on his work.

There are undoubted advantages in having a study in the church building, such as freedom of access on the part of the people, as well as freedom from those interruptions which are inseparable from a domestic establishment; but these advantages are perhaps more than offset by the fact that this very freedom of access often becomes an intolerable nuisance by reason of its abuse by those having no claim upon the pastor, and also by the fact that the home study is always easily reached by the pastor himself, and does not necessitate the absence of the head of the family in times of sickness and at night. But whether at home or in the church building, let every pastor have his study, even if it be no more than an attic or a "lean-to."

There are many things desirable in a study, but the *sine qua non* is a good working library. What books should be placed upon the shelves, is quite another question. Again and again requests have been made for a list of the "best books" for such a purpose, and such lists have been repeatedly given by men eminent in the ministry, but these lists are marked by a wide divergence. One cannot hope to get a decent fit in a suit of clothes unless his measure has been taken, and unless the occupant of the study has been measured up it is impossible to say what books should be found upon his shelves. Much depends upon the mental habits and idiosyncrasies of the student, and a book which is a *vade mecum* with one is wholly neglected by another.

Without attempting, then, any list of "best books," we will content ourselves with some general observations on the subject. As a rule, it is not well to buy books in a lump, but only as needed, and then they should be the very best that can be had on the subject treated. There never was a greater mistake than to buy books simply because they are cheap. It is safe to say that at least three-fourths of the books on the shelves of the average pastor are never used at all, and serve no purpose save to make a show, and to add to the expense of moving, when

that long-expected call comes. Perhaps we might go further, and say that the average pastor scarcely uses more than a dozen books, whilst the remainder represent dead capital, at least in part, for, of course, we recognize the fact that a book may be a desirable possession, even though it may not be opened for months, and even years, at a time. Actual experiment alone will determine what books will prove most helpful, but at the same time some hints may be given for the guidance of the novice. Every pastor should have a good study Bible, the very best that can be had. It should be a durable book, so that there will never be occasion to exchange that well-thumbed volume for another; one with good clear print, remembering that those young eyes will one day become dim; and one with a wide margin for notes, and perhaps also interleaved. This study-Bible, of course, is to be supplemented by the best editions of the original text, along with Lexicons, Concordance, Bible dictionaries, and other books of reference. Next come the commentaries, and then the trouble begins. The more recent works are preferable, by reason of the light which comes from recent discoveries; but, beyond this, the "latest and best" are a snare and delusion, our experience being that, so far as exegesis is concerned, the old is better. Our advice is to buy sparingly, seldom in sets, always giving the preference to those which are critical and exegetical, rather than homiletical and practical. There should be at least a few standard theological works, such as have stood the test of time, with a fair sprinkling of the best works in philosophy, history, biography, etc.

We would strongly recommend the young minister to retain for future use the text-books used in the seminary, and college even, for the double reason that they are, as a rule, the best books to be had on the subjects treated, and also for the reason that the student is more or less familiar with them, and can refer to them more easily and intelligently than to those less familiar. Besides books, there are various and sundry conveniences and devices which are desirable, but not essential, and which will make their appearance as the necessities of the case may demand or the preacher's pocket will allow.

(2) But the study is not all by any means, and there is needed, in the second place, a studious minister in that study.

The pastor is a warrior, going forth to battle day by day,

and his study is his castle, whither he retires to renew his strength, to repair his armor, and to furnish himself afresh for the fray. His work is largely intellectual. He addresses men who think, and he must furnish them food for thought. He must direct them, solve their doubts and difficulties, answer their objections, and relieve their perplexities. To do this work he must be himself a thinker, tread the paths by which he would lead them, and be a master of that Word he would expound to them.

Daily intercourse with men is a most necessary part of his education, but by no means all. He whose intercourse is confined to those about him must inevitably become narrow and provincial. Such intercourse is, for the most part, with inferiors, and occasionally with equals, and while most useful, is not elevating in its tendency. If he would become a leader worthy of the name, he must have daily intercourse with the true leaders, the foremost men of the race, and this opportunity is furnished by his books, and by wrestling with these giants, he himself comes to be an athlete.

The object of this study is twofold. First of all, it is designed to prepare him directly for his stated ministrations in the sanctuary. That laborious preparation should be made for this work needs no argument. The time allotted to the work of instruction and persuasion is, at best, but two or three short hours in each week, and it behooves the pastor to make each moment of this time tell upon his auditors. In these precious moments there is no time for search after truth and forms of expression. He cannot thresh the wheat while the people wait for bread. The time for preparation is past. When the battle has been joined, it is then too late to furbish the sword, or to prepare the needed ammunition. It is time to grapple with the foe, and woe to the warrior who is found unprepared.

But, in addition to this special preparation, there must be general preparation as well, a 'laying by in store for the time to come.' Paradoxical as it may appear, the man who devotes himself exclusively to sermonizing can never excel in it. All truth is so related, that he who knows but one thing, does not really know that, since he can only know it in its relations, and hence the necessity for a broad culture upon the part of the pastor. He should know not only the text he attempts to expound, but the Bible as well. He should know not the Bible

only, but that other revelation which God has made of himself in nature, and, indeed, every department of knowledge should be laid under tribute.

Let it be borne in mind that preaching is a giving-out process, and unless these stores are constantly replenished, famine will be the result. Even the most copious fountain will fail at last, unless its losses are repaired by the rains from heaven.

What proportion of the pastor's time should be devoted to general study, and what to special preparation, must be determined by the circumstances of the case. Dr. Broadus says, "A young minister, who wishes to make the most of himself, must give at least one-third of his time to studies which look, not to next Sunday, but to coming years." As a rule, we are disposed to think that the beginner should devote a larger portion of his time to special preparation, at least until the homiletic habit has become established, and then more and more time may be devoted to this work.

Every one readily admits the importance of study upon the part of the pastor, but with equal unanimity the plea is made of a lack of time. The obvious reply is that *he must take time.* One might as well plead that he has no time to eat or sleep; but so deeply are we convinced of the absolute necessity of food and sleep, that we always manage in some way to find time for these necessary operations, no matter how busy we may be, and if under the stress of the moment they are neglected, we are soon reminded of our neglect. Let the pastor be profoundly impressed with the absolute necessity of study, and, by hook or crook, he will manage to find time for it. In order to do this more easily, some system is necessary. He should have certain hours sacredly set apart for study. Usually it is best to devote the morning hours to this work, leaving the remainder of the day for pastoral visits and other work. Of course, there will occur many interruptions, but let his scheme be adhered to doggedly. Let the people clearly understand that he is not to be interrupted during these hours, unless the case is an urgent one, any more than that his slumbers should be interrupted in the small hours of the morning to attend to some matter that might be very well postponed until the next day. Not a few ministers make little or no effort to secure these morning hours for study, preferring the quiet of the night; but while a moderate amount of night study is unobjectionable, and perhaps

unavoidable upon the part of some city pastors, who in their zeal and good nature have allowed themselves to become pack-horses, we endorse very heartily the sentiment of that Nestor of the American pulpit, Dr. T. L. Cuyler, whose rule was "never to touch a sermon by lamp-light," and who declared that "the man who invented 'midnight oil' deserves a purgatory of endless nightmare."

The pastor needs a day of rest and recreation, and there is no more suitable day for this than Monday, coming, as it does, upon the heels of the exhausting labors of the Sabbath. It is not meant that it should be a day of idleness, for rest comes from a change of work, and the day can be profitably spent in attending to odds and ends of work.

It is well to place the sermons for the coming Sabbath upon the stocks as early in the week as possible, and let the work of construction go on from day to day, making sure, however, that the close of the week will not find them still skeletons. We are hardly prepared to go as far as Phillips Brooks, who says that the writing of sermons on Saturday night is the "crowning disgrace of a minister's life," but for many reasons it should be scrupulously avoided. To say nothing of the satisfaction arising from the fact that the work of preparation has been completed, it is highly important that the mind should be suffered to unbend before being strung afresh for the delivery of the sermon, and by rest and recreation the highest physical vigor should be sought, for the body as well as the intellect is concerned in the work of preaching. Many a fine sermon has been wrecked in the delivery because the man behind it has been exhausted by the labor of preparation.

As to methods of study, it goes without saying that it should be done systematically. Indeed, a faulty system, resolutely pursued, is better than no system at all. Let the pastor map out for himself certain lines of work, and then strive to follow this plan as far as he may be able. It is well at times to take up some special study, and then, after a while, laying that aside, take up something else; but let it always be something definite. As to practical methods, each man must decide for himself. Some students read, pen in hand, making copious notes in a book kept for that purpose, or else, briefer notes on the margin. Others make no notes whatever, seeking to lay up the treasure-

trove in memory, rather than in a book, where it will most likely be consigned to oblivion. But, whatever the method may be, there is no substitute for hard study. Nothing is more harmful than the pernicious habit of "nursing" a book, as it has been called, reading mechanically while the thoughts are elsewhere. It is absorbing study that tells, and we heartily endorse the advice given by some one, "Read incessantly, but think three times as incessantly as you read."

While we believe that the use of a commonplace book is very helpful, yet it is the exception when it is not thrown aside eventually, and the preservation of clippings usually ends in the same way. There is another device, however, which we would recommend, because of its extreme simplicity and utility. Every pastor wishes to get all the light possible on his text. There are bits of exposition, facts, illustrations, etc., in the books on his shelves, but unavailable, because he cannot turn to them without prolonged search. By numbering the volumes as they stand upon the shelves, reference can be made to anything in these volumes by simply writing the number of the volume and the page, in the form of a fraction, on the margin of the study Bible, opposite the text upon which it bears, and in this way the pastor can see at a glance whether he can get any help from his library, and can turn to it in a moment.

Small printed numbers, pasted on the back, are best for this purpose, and, no matter how much the volumes may be shifted about, one soon learns the numbers, and recognizes the book as readily as if the name had been written there instead.

We would also strongly advise the use of a homiletic note-book, in which texts, outlines of sermons, seed thoughts, illustrations, etc., are jotted down as they occur. To judge from a personal experience, the mind is not always equally fruitful. There are times when themes come in troops, each claiming the right of way, followed, perhaps, by a period of dearth, when, like a woman who has "nothing to wear," no message presents itself. When the years of famine are over the land, it is a pleasant thing to be able to fall back upon the stores laid up in the years of plenty. It is a good thing, too, to keep texts *in soak,* and perhaps the very best sermons are those which have been slowly taking shape in the mind through a considerable period.

(3) But the study should not only be an intellectual workshop, but a place for communion with God as well, a sanctuary, a Bethel. Meditation and prayer must go hand in hand with study. The pastor must know God as well as men, and while he holds intercourse with the great of earth, he must also have intercourse with the King of kings. He has a soul to be saved, as well as others, and his very first duty is to himself. "Take heed to *thyself*" is the way the apostolic injunction runs. Above all others, he needs to be a man of deep piety, and piety needs to be cultivated. The Syrian king gave command to his captains, saying, "Fight neither with small nor great, save only with the king of Israel," and against these leaders of the Lord's hosts Satan directs his fiercest assaults. He has battles to fight, upon the result of which depends the salvation of others, as well as his own, and his study is the battle-field where the issue is determined. He needs to be in closest touch with the Master, and, as God's messenger, he must receive the message from his mouth. His study is his place of meeting with him, and if it be not a sanctuary, a very holy of holies, then he is no ambassador for Christ. It was said of Michael Angelo, that he

> "Never moved his hand,
> Till he had steeped his inmost soul in prayer,"

and he who does not dwell in an atmosphere of prayer is unfit to fill so high an office. Not only does he need this communion for himself and for his work, but he is called to be an intercessor for his people, even as his Master was, and now is. As an ambassador, he stands in the pulpit and speaks for God; but as an intercessor, he must also speak to God for men.

Let the pastor take heed to himself in the study, for such as he is in the study, such will he be also in the pulpit, and among his people. It is there that the battle is lost or won. Let him bear in mind that, though removed from the gaze of men, yet the eye of his Master is upon him, and while men may measure him by his pulpit ministrations, yet fidelity, or the lack of it, in the study will enter largely into his standing with him to whom he must at last render account.

CONFESSIONAL REVISION IN THE PRESBYTERIAN CHURCH, NORTH.

By Prof. Francis R. Beattie, Ph. D., D. D., LL. D.

In accepting the courteous request of the editors of this Magazine, to prepare an article upon this subject, the writer is fully aware of the large and difficult task he undertakes. To discuss in any luminous and useful way the question of Confessional Revision, as it is now before the Church, North, is confessedly no easy matter, and to do justice to all the issues raised would require a volume, rather than an article. The number of overtures sent down to Presbyteries, and the exact nature of the changes and additions proposed, make it so. And the precise significance of the Brief Statement of Doctrine for popular use, acted on by the last Assembly, further complicates the problem; for, while this statement is not to become, in any sense, a part of the creed of the church, yet it goes forth with the tacit approval of the Assembly, and to some extent it will be regarded by many as a popular statement of the doctrinal system of the church.

During the past century there have been various attempts to revise or modify the Westminster standards. In some cases the changes proposed were radical, and affected the system of doctrine they represent. In other cases the changes made were in matters non-essential to that system. The Congregational churches of New England accepted the standards "for system of doctrine," while the Cumberland Presbyterians made a radical revision, which seriously affected the type of doctrine framed by the Westminster divines. The Scottish churches have been content to let the main body of the Confession stand untouched, and to frame declaratory or explanatory statements, expressing the meaning of confessional subscription, and explaining the sense in which certain debated articles are to be understood. The English Presbyterians have framed, along with the Confession, a briefer and simpler creed, something like the one laid before the last Assembly, North.

The overtures now before the sister church make several distinct proposals. There are certain explanatory statements concerning certain chapters in the Confession, there are some changes proposed in the text of certain sections of that document, and there are certain new chapters which it is proposed to add to the Confession. The Brief Statement is not the subject of overture, though it is part of the revision movement. It is not proposed to touch in any way either the Shorter or the Larger Catechism.

Before taking up the overtures in detail, some general remarks of a preliminary nature may be made.

First, the position is readily conceded that the church has the constitutional right to revise and modify her standards whenever she deems necessary. The Creed, being but an orderly expression of the contents of the Holy Scriptures as these are understood and believed by the church at any given time, is always to be subordinated to the Scriptures, and never takes their place in authority. Hence, if new light has come to the church from the sacred pages under the tuition of the Holy Spirit, the church, in a constitutional way, may shape her subordinate standards accordingly. But in no case should the church revise her creed to bring it into harmony with the mind of the church, unless that mind is in harmony with the contents of the Word of God.

Secondly, the present revision, leaving the Brief Statement out of view, is much less radical than that proposed ten years ago, and then hurriedly dropped, when the judicial case of Dr. C. A. Briggs came before the church. Over a score of changes in the text of the Confession were then proposed, and some of them were quite important. The present revision proposes only three changes in the text of the Confession. In the former revision, no prominence was given to any declaratory statement, while the present proposals lay much stress on such statements, both general and particular.

Thirdly, leaving the Brief Statement out of account, and barring one or two phrases of the declaratory statements, the historic system of doctrine known as generic Calvinism is not seriously impaired by these proposals. It is quite true that the declaratory statements tone down the clear-cut form of the reformed system found in the Confession, yet its Calvinism has

not been seriously impaired. Hence the Arminian can find little comfort in these proposals, and the charge cannot justly be made that this branch of the Presbyterian Church will no longer be Calvinistic should it adopt these proposals. It seems likely that the overtures will not be very satisfactory to those who wish to get rid of a definite Calvinistic form of doctrine. These proposals do not go far enough to suit them. They will hardly be satisfactory to thorough Calvinists, for they will likely prefer the old confessional statements in almost every case.

The overtures are eleven in number. Some of them are merely formal, referring to the numbering of the chapters and placing of statements as foot-notes. Those overtures which have important subject-matter are of three classes. First, there are declaratory statements; secondly, there are textual changes in the Confession; and, thirdly, there are proposed new chapters. These, together with the Brief Statement, must now receive some careful comment and criticism.

There are three declaratory statements proposed. One is general, and touches the ordination vow, and bears upon the other changes that are proposed. The other two are special, and it is proposed to make them foot-notes to Chapters III. and X., respectively, of the Confession.

I. General Declaratory Statement.

This statement is in the following terms:

"While the ordination vow of ministers, ruling elders and deacons, as set forth in the Form of Government, requires the reception and adoption of the Confession of Faith only as containing the system of doctrine taught in the Holy Scriptures, nevertheless, seeing that the desire has been formally expressed for a disavowal by the church of certain inferences drawn from statements in the Confession of Faith, and also for a declaration of certain aspects of revealed truth which appear at the present time to call for more explicit statement, therefore the Presbyterian Church in the United States of America does authoritatively declare as follows."

This seems to be little more than a simple, harmless preamble, and yet many will be suspicious of it as an indirect way of modifying the terms of subscription in the ordination vow. The little word "only" arrests attention in this statement. As a matter of fact, the way it is here used is a little ambiguous, and the whole clause in which it occurs has scarcely the same

meaning as the ordination vow—"Do you sincerely receive and adopt the Confession of Faith and Catechisms of this church, as containing the system of doctrine taught in the Holy Scriptures?"

If one wished to be verbally critical, one might ask whether the contrast suggested by the terms "while" and "nevertheless" is not a little vague and awkward. If this is intended as a simple preamble, it should have been connected with the other declaratory statements. If it is intended to modify the ordination vow, it is scarcely adequate.

The first special overture is as follows:

"With reference to Chap. III. of the Confession of Faith, that concerning those who are saved in Christ, the doctrine of God's eternal decree is held in harmony with the doctrine of his love to all mankind, his gift of his Son to be the propitiation for the sins of the whole world, and his readiness to bestow his saving grace on all who seek it. That concerning those who perish, the doctrine of God's eternal decree is held in harmony with the doctrine that God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted to all, and freely offered in the gospel to all; that men are fully responsible for their treatment of God's gracious offer; that his decree hinders no man from accepting that offer, and that no man is condemned except on the ground of his sin."

This statement it is proposed to append as a foot-note to the famous chapter in the Confession on the Decrees of God. It is evidently intended as an offset to the clear statement of predestination in that chapter. It speaks first of the decrees in relation to the saved, and then of their relation to those that are lost. On the whole, there is not any serious objection to the first of these if the text of the Confession is given its proper meaning, except that this statement obscures or ignores the distinction between God's general love for the world and his special love for the elect. To the statement concerning those who perish, attention is arrested by the ambiguity, to say the least, of the last clause, "And that no man is condemned except on the ground of his sin." One wishes to know in what sense the words "his sin" are to be taken. Does it mean "his own actual transgressions"? If so, it is not in harmony with the reformed doctrine, which teaches that as men are born into the world they are in a sinful state, and under the penalty of God's displeasure. Even the mediate imputationist would hold this. If it means

"his sinfulness," it would be nearer the position of the Reformed faith. If it is a compromise, with a degree of ambiguity pertaining to it, as a declaratory statement it will have little value. It seems to us like an attempt to obscure the doctrine of the imputed guilt of Adam's sin; for while it may turn out to be true in the end that none who have not committed actual sin shall be lost, it must be held fast that all the race, when they come into the world, are under the guilt and depravity of original sin. We wish this closing clause of an otherwise fairly good statement had been less ambiguous.

The second special declaratory statement is made in these terms:

> "With reference to Chap. X., Sec. 3, of the Confession of Faith, that it is not to be regarded as teaching that any who die in infancy are lost. We believe that all dying in infancy are included in the election of grace, and are regenerated and saved by Christ through the Spirit, who works when and where and how he pleases."

The reader will see at a glance that this statement, which is to become a foot-note to Chapter X. of the Confession, bears upon the perplexing subject of the salvation of infants who die in infancy. We are inclined to agree with those who would prefer to leave this statement as expressed in the first sentence of it. The Confession does not imply, nor do Presbyterians teach, that any who die in infancy are lost. The doctrine of the Confession is that all elect persons are most surely saved. If they are in adult years when effectually called, then personal faith comes into exercise. If they die in infant days, they are saved by Christ through the Spirit, as also are other elect persons who are not capable of being outwardly called by the Word. The contrast in this chapter is not between elect and non-elect infants who die in infancy, but between elect persons who die in infancy and elect persons who do not die in infancy.

On the positive side, we are inclined to agree with Dr. DeWitt, of Princeton, a member of the Revision Committee, who dissented from this part of the report, saying, "I think it unwise to erect into a church doctrine our belief that all who die in infancy are saved." I would only modify the form of expressing it to meet the terms of the overture, thus, "I think it unwise to erect into a church doctrine our belief that all who die in infancy are included in the election of grace." For ourselves,

we hesitate to dogmatize in regard to the secrets of the divine counsel. We are well content with the Confession as it stands. Elect persons dying in infancy are saved. This is the doctrine of the Creed. This is the position of the Reformed theology. Under this both the man who believes that all who die in infancy are saved and the man who hesitates to go this far can live. But if it be made a church doctrine dogmatically, one way or the other, one or the other of these men cannot accept the church doctrine. Therefore, we would prefer not to do more than say that none who die in infancy are lost.

II. Overtures Proposing Changes.

There are three sections of certain chapters of the Confession in which some changes are proposed. If one excepts certain aspects of the changes proposed in the chapter on "Good Works," none of the modifications here proposed are vital to the Reformed system of doctrine. One wonders how the ardent revisionists on the committee and in the Assembly were content with such unimportant changes. The Brief Statement must have been their consolation.

The first of these overtures is in the following terms:

"Shall Sec. 7, Chap. XVI., of the Confession of Faith, be changed so as to read:

"VII. Works done by unregenerate men, although for the matter of them they may be things which God commands, and in themselves praiseworthy and useful, and although the neglect of such things is sinful and displeasing unto God, yet because they proceed not from a heart purified by faith, nor are done in a right manner according to his word, nor to a right end, the glory of God, they come short of what God requires, and do not make any man meet to receive the grace of God"?

We insert the original text of this section of the Confession for purposes of comparison:

"Works done by unregenerate men, although for the matter of them, they may be things which God commands, and of good use both to themselves and others; yet because they proceed not from a heart purified by faith, nor are done in a right manner, according to the word, nor to a right end, the glory of God, they are therefore sinful, and cannot please God, or make a man meet to receive grace from God. And yet their neglect of them is more sinful and displeasing unto God."

We also add the form of statement proposed by the committee of 1892:

"Works done by unregenerate men, although for the matter of them, they may be things which God commands, and in themselves good and useful, are wanting in the essential elements of holiness, seeing that they proceed not from a heart purified by faith, nor are done in a right manner, according to God's Word, nor to a right end, the glory of God, they cannot, therefore, make a man pleasing to God, nor meet to receive his grace; but yet the neglect of things commanded is specially sinful and displeasing in his sight."

In the proposed revision now before the Presbyteries upon the important topic of the good works of unregenerate men, there is an evident effort to tone down the confessional statement, and make it a little more palatable to the natural man. There is also indications of a lack of appreciation of the errors of the Romish doctrine against which this section of the Confession was specially framed. In its antagonism to Rome, the Reformed doctrine was always outspoken and clear. With the Arminian error now also abroad, and the natural tendency of the human mind towards Pelagianism, it is as important in our day as ever to hold the scriptural doctrine on this subtle point.

The phrase, "in themselves praiseworthy and useful," is much less definite and comprehensive than the confessional statement "of good use both to themselves and others." The proposed revision is unfortunate in the use of both its terms. The term "useful" is vague, while the Confession indicates clearly the way in which works are good—that is, "to themselves and others." But the introduction of the phrase "in themselves praiseworthy" is the striking of note not in accord with the Reformed theology, and not justified by the Scriptures, especially if by "praiseworthy" is meant in any sense worthy of God's approbation. Without faith it is impossible to please God, and even the ploughing of the wicked is sin. Even the truthfulness and the honesty of an unregenerate and unbelieving man who is without God, at enmity against God, and without hope in the world, being the act of one in rebellion and apostacy, cannot possibly be praiseworthy, in the sight of God at least. This revision is, therefore, of doubtful validity at this point. The transference of the last phrase in the confessional statement to the middle of the section, as the revision proposes to state it, takes away much of its real meaning, and makes a not very elegant sentence. All through, the toning down of the doctrine is what one notices.

We cannot forbear to add that, in our judgment, the proposed

revision of 1892 is far superior to that now proposed. In one or two respects it may be even better than the confessional statement, so that we cannot but regret that the committee of this year did not adopt it. The phrase, "wanting in the essential elements of holiness," in the form of 1892, is good. It would be a pity if the overture of this year should be approved by the Presbyteries.

The next overture proposes to strike out a clause from the sections dealing with lawful oaths. The proposal reads thus:

"Shall the last clause in Sec. 3, Chap. XXII., of the Confession of Faith, which reads as follows, be stricken out?

"Yet it is a sin to refuse an oath touching anything that is good and just, being imposed by lawful authority."

The removal of this does not affect the system of doctrine, yet we cannot feel much opposition to the statement as it stands in the Confession. The Scriptures certainly do not condemn lawful oaths, and, in some cases, rather approve of such, and to refuse to conform to lawful and just authority may be at least of doubtful propriety.

The next overture relates to the statement in the Confession that the Pope is Antichrist. As this does not necessarily affect the Reformed system of doctrine, it need not be dwelt upon at length now, though to assert strongly the headship of Christ over his church is an essential element in the Calvinistic system. But the proposed revision, which is as follows, retains this doctrine:

"Shall the following section be substituted for Sec. 6, Chap. XXV., of the Confession of Faith, viz.?

"VI. The Lord Jesus Christ is the only head of the church, and the claim of any man to be the vicar of Christ and the head of the church, is unscriptural, without warrant in fact, and is a usurpation dishonoring to the Lord Jesus Christ."

The original text of the Confession may be given, for the sake of comparison:

"There is no other head of the church but the Lord Jesus Christ. Nor can the Pope of Rome, in any sense, be the head thereof; but is that Antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God."

Of course, the main thing here is the assertion of the alone headship of Christ over his church. At the same time, we should

not too hastily seem to make light of the work of the Westminster divines upon this point. Many of them knew from experience what Rome was. They found the third chapter of Second Thessalonians speaking of "the man of sin that was to be revealed, and the son of perdition." They found this Scripture saying that "he exalteth himself above all that is called God, or that is worshipped"; that "he sitteth in the temple of God showing himself that he is God." They also found in the fourth chapter of First Timothy, the evils of the latter times spoken of. Then "some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having the conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God has created to be received with thanksgiving." This all seems to fit the Papacy pretty well. Hence, while we agree with those who think it best not to hold this as a church doctrine dogmatically, nothing has yet appeared in the world which better fits these Scriptures. The Westminster divines were not afraid to say what they thought.

III. The Proposed New Chapters.

It is proposed to introduce two new chapters, one on "The Holy Spirit," and the other on "The Love of God and Missions." If the overtures concerning these should finally carry, it is to be hoped that these chapters will not be placed, as is now proposed, at the end of the Confession, but at that particular place where their subject-matter would locate them. It is a logical absurdity to place them after the judgment is past and the dispensation closed forever. Though of some length, we insert these proposed new chapters. That on the Holy Spirit is as follows:

"Chapter XXXIV.—*Of the Holy Spirit.*

"I. The Holy Spirit, the third person in the Trinity, proceeding from the Father and the Son, of the same substance and equal in power and glory, is, together with the Father and Son, to be believed in, loved, obeyed, and worshipped throughout all ages.

"II. He is the Lord and Giver of life, everywhere present in nature, and is the source of all good thoughts, pure desires, and holy counsels in men. By him the prophets were moved to speak the Word of God, and all writers of the Holy Scriptures inspired to record infallibly the mind and will of God. The dispensation of the gospel is especially committed to him. He prepares the way for it, accompanies it with his

persuasive power, and urges its messages upon the reason and conscience of men, so that they who reject its merciful offer are not only without excuse, but are also guilty of resisting the Holy Spirit.

"III. The Holy Spirit, whom the Father is ever willing to give to all who ask him, is the only efficient agent in the application of redemption. He convicts men of sin, moves them to repentance, regenerates them by his grace, and persuades and enables them to embrace Jesus Christ by faith. He unites all believers to Christ, dwells in them as their Comforter and Sanctifier, gives to them the Spirit of Adoption and Prayer, and performs all those gracious offices by which they are sanctified and sealed unto the day of redemption.

"IV. By the indwelling of the Holy Spirit all believers, being vitally united to Christ, who is the Head, are thus united one to another in the church, which is his body. He calls and anoints ministers for their holy office, qualifies all other officers in the church for their special work, and imparts various gifts and graces to its members. He gives efficacy to the Word, and to the ordinances of the gospel. By him the church will be preserved, increased until it shall cover the earth, purified, and at last made perfectly holy in the presence of God.

Space forbids us saying all we would like to say upon this chapter. In general, we doubt whether such a chapter is needed. It singles out the Spirit in a whole chapter, while no such prominence is given to God the Father or Christ the Son. The chapter on Christ is on him as Mediator. In the second section of the proposed chapter the distinction between the natural operations of the Spirit in the world and his supernatural operations in revelation and redemption is not clearly preserved.

But our chief objection lies in the fact that almost every statement gathered in this chapter is already in the Confession, so that we hesitate to overlook this fact, and be guilty of unnecessary repetition. To make good this general statement, let a few passages be culled.

In Chapter I. "the Holy Spirit gives the full persuasion and assurance of the infallible truth and divine authority of the Word of God," and "the Spirit is necessary for the saving understanding of such things as are revealed in the Word. Holy Spirit, to make them willing and able to believe." (Chap. VII., Sec. 3.) "Through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah." (Chap. VII., Sec. 5.) "Some of the common operations of the Spirit." (Chap. X., Sec. 4.) "And grieve his Holy Spirit." (Chap. XVI., Sec. 3.) "Being enabled by the Spirit, may without extraordinary revelation, . . . and grieveth the Spirit, yet

. . . by the operation of the Spirit this assurance may in due time be revived." (Chap. XVIII., Sec. 4.) "Effectually persuading them by his Spirit to believe and obey; and governing their hearts by his Word and Spirit." (Chap. VIII., Sec. 7.) "God . . . effectually to call, by his Word and Spirit." (Chap. X., Sec. 1.) "Being quickened and renewed by the Holy Spirit." (Chapter XVIII., Sec. 2.) "The Spirit of Christ subduing and enabling the will of man." (Chap. XIX., Sec. 7.) "All those who are justified . . . receive the Spirit of adoption." (Chap. XII.) "By his Word and Spirit dwelling in them." (Chap. XIII., Sec. 1.) "Through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome." (Chap. XIII., Sec. 3.) "Our works . . . as they are good, proceed from the Spirit." (Chap. XVI., sec. 5.) "They whom God hath effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace." (Chap. XVII., Sec. 1.) "The grace of faith . . . is the work of the Spirit of Christ in their hearts." (Chap. XIV., Sec. 1.) "The testimony of the Spirit of adoption, . . . which Spirit is the earnest of our inheritance." (Chap. XVIII., Sec. 2.) "Prayer . . . by the help of the Spirit." (Chap. XXI., Sec. 3.) "And doth by his own presence and Spirit, according to his promise." (Chap. XXV., Sec. 3.) "Baptized in the name of the Father, and of the Son, and of the Holy Ghost." (Chap. XXVIII., Sec. 2.) "The grace promised is not only offered, but truly exhibited and conferred by the Holy Ghost." (Chap. XXVIII., Sec. 5.) "But upon the work of the Spirit, and the word of institution." (Chap. XXVII., Sec. 3.) "The bodies of the just by his Spirit shall be raised up to honor." (Chap. XXXII., Sec. 3.) "Conceived by the power of the Holy Ghost." (Chap. VIII., Sec. 2.) And, again (Chap. VIII., Sec. 3), "And anointed with the Holy Spirit above measure." "Sacrifice of himself, which he, through the eternal Spirit, once offered up unto God hath fully satisfied the justice of God." (Chap. VIII., Sec. 5.) "They are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how, he pleaseth." (Chap. X., Sec. 3.) "Fuller communication of the free Spirit of God." (Chap. XX., Sec. 1.)

These quotations will serve to show how fully the doctrine

of the Holy Spirit pervades the Confession, and that, while there may be little that is objectionable in this proposed new chapter, it adds really nothing to the doctrinal content of the Creed, and is not necessary.

The other chapter which it is proposed to add is as follows:

"CHAPTER XXXV.—*Of the Love of God and Missions.*

"1. God, in infinite and perfect love, having provided in the covenant of grace, through the mediation and sacrifice of the Lord Jesus Christ, a way of life and salvation sufficient for and adapted to the whole lost race of man, doth freely offer this salvation to all men in the gospel.

"II. In the gospel, God declares his love for the world and his desire that all men should be saved; reveals fully and clearly the only way of salvation; promises eternal life to all who truly repent and believe in Christ; invites and commands all to embrace the offered mercy; and by his Spirit accompanying the Word pleads with men to accept his gracious invitation.

"III. It is the duty and privilege of every one who hears the gospel immediately to accept its merciful provisions; and they who continue in impenitence and unbelief incur aggravated guilt and perish by their own fault.

"IV. Since there is no other way of salvation than that revealed in the gospel, and since in the divinely established and ordinary method of grace, faith cometh by hearing the Word of God, Christ hath commissioned his church to go into all the world and to make disciples of all nations. All believers are therefore under obligation to sustain the ordinances of religion where they are already established and to contribute by their prayers, gifts and personal efforts to the extension of the kingdom of Christ throughout the whole earth."

The grouping of these two subjects in the same chapter is not very appropriate. The evangelization of the world might have some suitable emphasis, but a section in connection with the doctrine of the church might have served the purpose, and have been more logical. Then the first and second sections contain much that has already been set forth in other places, especially in the proposed declaratory statement on the third chapter of the Confession. But we cannot fail to note that the distinction between the love of God for the world and for the elect, for all men and for his own people, is obscured in these sections. Then the wording of this chapter is careless in places. Why use both "infinite" and "perfect" in the first section? If anything be infinite it is perfect. Indeed, this whole chapter impresses us as a rather weak one, and adds but a little to the

contents of the Creed. Its main point of value is the emphasis laid on the missionary function of the church by it.

IV. The Brief Statement of Doctrine.

Though this statement is not intended to be a part of the revised creed, yet it must be considered in connection with the revision overtures. It is intended "to inform and enlighten the people," as the following resolution, which was adopted, will show:

> "*Resolved*, That it is the sense of this committee that the Brief Statement of the Reformed Faith which the Assembly has ordered us to prepare should be made with the view to inform and enlighten the people in regard to the significance and religious meaning of the Reformed Faith, and not with the view of becoming a test of orthodoxy for ministers, elders and deacons."

This resolution at once raises the question as to how far this Brief Statement does express the Reformed doctrine in general, and the Westminster form of that doctrine in particular. Then, the question of the exact place and purpose of this statement in the church is not very clear. The Assembly approved it for a certain purpose, and it will be important to keep that purpose in mind.

There are sixteen articles in this statement. One familiar with the Confession notices certain marked omissions. There is no allusion to the covenant, either of works or of grace, so that this statement does not represent the federal theology of the Confession. And there is no chapter on God's providence, a topic which is quite prominent in the Westminster standards. There is no article on effectual calling directly.

The order of the topics is also in several important cases changed. The article on God is before that on Revelation, while in the Confession the doctrine of Holy Scripture in a truly Reformed way stands first. Predestination in general and Election in particular are separated, and there is an article on each. Faith and Repentance are treated of before the New Birth.

We give these articles in order, offering a simple comment or two on each:

"Article I.—*Of God.*

> "We believe in the ever-living God, who is a Spirit, and the Father of our spirits; infinite, eternal, and unchangeable in his being and perfections; the Lord Almighty, most just in all his ways, most glorious in

holiness, unsearchable in wisdom and plenteous in mercy, full of love and compassion, and abundant in goodness and truth. We worship him, Father, Son and Holy Spirit, three persons in one Godhead, one in substance and equal in power and glory."

The phrase, "We worship," for "we believe," is not exactly a creedal form of expression. For the phrase "ever-living God," we would prefer "one living and true God." Indeed, the three questions in the Shorter Catechism on this topic make a better statement.

"ARTICLE II.—*Of Revelation.*

"We believe that God is revealed in nature, in history, and in the heart of man; that he has made gracious and clearer revelations of himself to men of God who spoke as they were moved by the Holy Spirit; and that Jesus Christ, the Word made flesh, is the brightness of the Father's glory, and the express image of his person. We gratefully receive the Holy Scriptures, given by inspiration, to be the faithful record of God's gracious revelations, and the sure witness to Christ, as the Word of God, the only infallible rule of faith and life."

One obvious remark here is that this article does not make a generic distinction between God's natural manifestations of himself in nature, in history and in the heart of man, and his special or supernatural revelation of the way of life and salvation. The definite creed form, "we believe," is not observed all through this statement. And the statement about Christ's person, while quite true, comes in awkwardly here. The phrase, "Word of God," is here used near the end of the article, in an ambiguous way. The whole article does scant justice to Holy Scripture as revelation written.

"ARTICLE III.—*Of the Eternal Purpose.*

"We believe that the eternal, wise, holy, and loving purpose of God embraces all events, so that while the freedom of man is not taken away nor is God the author of sin, yet in his providence he makes all things work together in the fulfilment of his sovereign design and the manifestation of his glory; wherefore, humbly acknowledging the mystery of this truth, we trust in his protecting care, and set our hearts to do his will."

As a very general statement, this may be without objection, yet the somewhat hortatory tone of the closing clauses is observable in a creed statement. The substitution of the word "purpose" for "decree" is also to be noted. The absence of any allusion to second causes is to be observed. The Confession guards its doctrine well at this point.

"ARTICLE IV.—*Of the Creation.*

"We believe that God is the creator, upholder, and governor of all things; that he is above all his works, and in them all; and that he made man in his own image, meet for fellowship with him, free and able to choose between good and evil, and forever responsible to his Maker and Lord."

The absence of the allusion to creation out of nothing is to be observed, and the whole expression concerning creation in general is rather bald and vague. Even in a Brief Statement, a little more might have been said here. The reference to the creation of man is good, although it is to be observed that this is all that is said regarding man's original state.

"ARTICLE V.—*Of the Sin of Man.*

"We believe that our first parents, being tempted, chose evil, and so fell away from God, and came under the power of sin, the penalty of which is eternal death; and we confess that, by reason of this disobedience, we and all men are born with a sinful nature, that we have broken God's law, and that no man can be saved but by his grace."

This statement scarcely measures up to the Reformed doctrine of sin. The representative status of our first parents is not recognized. There is an absence, also, of the historic setting which the Scriptures give of this event. Imputation of guilt is not formally recognized at all.

"ARTICLE VI.—*Of the Grace of God.*

"We believe that God, out of his great love for the world, has given his only begotten Son to be the Saviour of sinners, and, in the gospel, freely offers his all-sufficient salvation to all men. And we praise him for the unspeakable grace wherein he has provided a way of eternal life for all mankind."

This we regard as a defective statement of the Reformed doctrine. Moreover, it surely confounds the love and the grace of God. To enter into details here would lead us too far afield.

"ARTICLE VII.—*Of Election.*

"We believe that God, from the beginning, in his own good pleasure, gave to his Son a people, an innumerable multitude, chosen in Christ unto holiness, service and salvation; we believe that all who come to years of discretion can receive this salvation only through faith and repentance; and we believe that all who die in infancy, and all others given by the Father to the Son who are beyond the reach of the outward means of grace, are regenerated and saved by Christ through the Spirit, who works when and where and how he pleases."

This is a fairly good general article, yet it scarcely states, even in a popular way, the Reformed doctrine of unconditional election. The word "in," of the first line, must be a misprint for "of." The credal statement of the salvation of all who die in infancy is also made here, instead of under the New Birth. The fact that election is not of works, but of grace, might have been more clearly stated.

"ARTICLE VIII.—*Of Our Lord Jesus Christ.*

"We believe in and confess the Lord Jesus Christ, the only Mediator between God and man, who, being the Eternal Son of God, for us men and for our salvation became truly man, being conceived by the Holy Ghost and born of the Virgin Mary, without sin; unto us he has revealed the Father, by his Word and Spirit making known the perfect will of God; for us he fulfilled all righteousness and satisfied eternal justice, offering himself a perfect sacrifice upon the cross to take away the sin of the world; for us he rose from the dead and ascended into heaven, where he ever intercedes for us; in our hearts, joined to him by faith, he abides forever as the indwelling Christ; over us, and over all for us, he rules: wherefore, unto him we render love, obedience, and adoration as our Prophet, Priest, and King forever."

The hortatory tone runs all through this warm and glowing article. The doctrine of Christ's person might have had a little clearer expression with reference to his two distinct natures. The covenant basis of his mediatorial work is not stated, but the sacrificial nature of his obedience and death is pretty clearly announced.

"ARTICLE IX.—*Of Faith and Repentance.*

"We believe that God pardons our sins and accepts us as righteous, solely on the ground of the perfect obedience and sacrifice of Christ, received by faith alone; and that this saving faith is always accompanied by repentance, wherein we confess and forsake our sins, with full purpose of, and endeavor after, a new obedience to God."

This, though brief, is a good article as far as it goes. One misses the ring of the term "justification" here, and there is no sort of definition of the *nature* of saving faith. This should certainly have been given.

"ARTICLE X.—*Of the Holy Spirit.*

"We believe in the Holy Spirit, the Lord and Giver of life, who moves everywhere upon the hearts of men, to restrain them from evil and to incite them unto good, and whom the Father is ever willing to give unto all who ask him. We believe that he has spoken by holy men of God in making known his truth to men for their salvation; that,

through our exalted Saviour, he was sent forth in power to convict the world of sin, to enlighten men's minds in the knowledge of Christ, and to persuade and enable them to obey the call of the gospel; and that he abides with the church, dwelling in every believer as the Spirit of truth, of holiness, and of comfort."

This article should stand before the ninth, since faith and repentance are due to the work of the Spirit. The article itself is quite comprehensive and, in the main, acceptable. The distinction between the common and the effectual operations of the Spirit is implied, but not very clearly stated.

"ARTICLE XI.—*Of the New Birth and the New Life.*

"We believe that the Holy Spirit only is the author and source of the new birth; we rejoice in the new life, wherein he is given unto us as the seal of sonship in Christ, and keeps loving fellowship with us, helps us in our infirmities, purges us from our faults, and ever continues his transforming work in us until we are perfected in the likeness of Christ, in the glory of the life to come."

This is a very weak statement of effectual calling and sanctification, and it gives but a hint of adoption. There should certainly have been a fuller statement here to give it even the semblance of the Reformed doctrine at these important points.

"ARTICLE XII.—*Of the Resurrection and the Life to Come.*

"We believe that in the life to come the spirits of the just, at death made free from sin, enjoy immediate communion with God and the vision of his glory; and we confidently look for the general resurrection in the last day, when the bodies of those who sleep in Christ shall be fashioned in the likeness of the glorious body of their Lord, with whom they shall live and reign forever."

This may serve as a very general statement. There is no remark about the resurrection of the wicked as well as of the righteous.

"ARTICLE XIII.—*Of the Law of God.*

"We believe that the law of God, revealed in the Ten Commandments, and more clearly disclosed in the words of Christ, is forever established in truth and equity, so that no human work shall abide except it be built on this foundation. We believe that God requires of every man to do justly, to love mercy, and to walk humbly with his God; and that only through this harmony with the will of God shall be fulfilled that brotherhood of man wherein the kingdom of God is to be made manifest."

This article should stand in connection with that on the New Life, as it gives the rule for that life. That the law of

God is in all Scripture, and summed up in the Ten Commandments, should have been hinted, and the fact that it is the rule for the Christian life, not the ground of salvation, is not made plain.

"ARTICLE XIV.—*Of the Church and the Sacraments.*

"We believe in the Holy Catholic Church of which Christ is the only Head. We believe that the church invisible consists of all the redeemed, and that the church visible embraces all who profess the true religion together with their children. We receive to our communion all who confess and obey Christ as their divine Lord and Saviour, and we hold fellowship with all believers in him.

"We receive the sacraments of baptism and the Lord's Supper, alone divinely established and committed to the church, together with the Word, as means of grace; made effectual only by the Holy Spirit, and always to be used by Christians with prayer and praise to God."

In a popular statement, we think it would be better to avoid the use of the word "Catholic," and use the term "Universal." The term Catholic is so often used to denote the Romish Church, that it is apt to be misunderstood.

The meagre statement here given of the sacraments is entirely inadequate. The doctrine of the sacraments was so fully wrought out in the Reformed system, that any article proposing to give the gist of that system must say much more concerning both baptism and the Lord's Supper than this article expresses. In some respects we regard this as the very weakest article in the whole sixteen. With the Catechism at hand, one wonders how the committee could have been content with this vague statement.

"ARTICLE XV.—*Of the Last Judgment.*

"We believe that the Lord Jesus Christ will come again in glorious majesty to judge the world and to make a final separation between the righteous and the wicked. The wicked shall receive the eternal award of their sins, and the Lord will manifest the glory of his mercy in the salvation of his people, and their entrance upon the full enjoyment of eternal life."

The twelfth article should have stood just before this, instead of where it is. This statement is safe, and yet very general. It is rather non-committal on some debated points here raised.

"ARTICLE XVI.—*Of Christian Service and the Final Triumph.*

"We believe that it is our duty, as servants and friends of Christ, to do good unto all men, to maintain the public and private worship of God, to hallow the Lord's Day, to preserve the sanctity of the family, to

uphold the just authority of the State, and so to live in all honesty, purity and charity, that our lives shall testify of Christ. We joyfully receive the word of Christ, bidding his people go into all the world and make disciples of all nations, and declare unto them that God was in Christ reconciling the world unto himself, and that he will have all men to be saved and to come to the knowledge of the truth. We confidently trust that, by his power and grace, all his enemies and ours shall be finally overcome, and the kingdoms of this world shall be made the kingdom of our God and of his Christ. In this faith we abide; in this service we labor; and in this hope we pray,

"Even so, come, Lord Jesus."

No objection can be made to the contents of this article. It is an earnest practical call to Christian privilege and duty, and stands as a fitting conclusion of the whole. Logically it might, perhaps ought to, come in before the article on "The Judgment."

Touching the Brief Statement as a whole, we cannot but conclude that it is a rather inadequate expression of the Reformed doctrine. In our humble opinion, a far better statement is to be found in the Shorter Catechism. If the answers therein were taken by themselves and grouped under their respective topics, a very much better Brief Statement would be in our hands.

As to the revision overtures, they may secure a majority of the Presbyteries, though this will not be without debate. The real discussion will likely be in the next Assembly. If they should be enacted, the generic Calvinism of the standards will yet remain, though perhaps toned down a little here and there.

VACANCIES IN THE PRESBYTERIAN CHURCH.

By the Rev. M. L. Lacy, D. D.

The writer, after resigning a pastorate, said to the Methodist elder in the town, that he hoped the church would soon be supplied, as long vacancies were very injurious. The elder said quietly, "I suppose so; but we have no vacancies." Do we realize how much that means?

It was soon verified in the same town. The stationed preacher died, and the second Sabbath after a young man was in his place. The appointments were filled, and most of the members attended loyally till the next Conference. The elder might also have said we have no idle men, no good men with "W. C." opposite their names.

Now, if we think at all, we are obliged to see that as our system is now worked, there is weakness and great loss just here. Is this necessary? If, as a system, it has the authority of the Word of God, it ought to be at least as good as any other, for any time, and any place.

We believe fully in the principle that marks the difference between this and any other form of church government, namely, that all members have a voice in choosing those who shall exercise rule over them. This makes the church a representative republic. Herein is the liberty of the people of God. This is scriptural, and, therefore, divinely wise. This was in force even while inspired apostles were living. The first instance of an election was "in the midst of the disciples"; for the second "the multitude of the disciples was called." But this principle may be abused, and so it may have its limitations.

As now used, it is working great damage. We have many vacant churches. The number is simply appalling. Some of them are among the largest and most influential. Some stand vacant for several years. At the same time, there are men without charges that might serve them. Right through the heart of one Presbytery there are six vacant churches, some of them its most important, besides several small ones on its borders. At the same time, it has seven ministers not preaching regularly, most of whom might do good work. In this one Presbytery,

fourteen out of thirty-six vacant. These vacancies are ruinous for many reasons. The members are scattered, get in the habit of going elsewhere, lose their love for one another, lose their interest in the enterprises of their own church, lose their sense of personal responsibility for its welfare, and often lose the consistency of their Christian life.

There are some other things in this connection humiliating to think of. Sometimes people of other denominations take advantage and steal the silly sheep. Some become very attentive to the sick. Some young preachers become very sociable, notice the young men and flatter the girls and invite them into their choirs. Some multiply the amusements that Presbyterians think wrong, and are polite enough to make their guests very uncomfortable if they do not participate. Men of the world say what is dishonorable in any other profession is counted high in this.

But why do we have so many long vacancies, and how can they be avoided? This cannot be answered in one word. It seems to be the result of several gradual departures from the right paths.

Before stating what these are, let us notice another evil closely connected, which, while it has been made matter of joke, is yet of sacred interest, and of sad and tender import. This has been thus stated, "What shall be done with the old preachers?" Sometimes they are in places they cannot fill. By their own zeal, the work has grown beyond their remaining strength. They must resign or see the church suffer before their faces. To resign is to give up all hope of comfortable living. This is rather serious. But to a good man it is more serious to give up all hope of usefulness in the line in which his energies have moved for a lifetime. It is sadder still that some seem not to realize that they are failing, though generally some one will be found who will take pleasure in telling them. This is a kindred subject to the one in hand, because the evil is due, in part, to the same causes, and is to be remedied by the same authority.

But now, on the direct question, we say—

1. In the first place, we find very little said of long pastorates in the New Testament. It is a question whether we have any Scripture authority for installations in the sense of a lifetime relation between one man and one church. Inspired history

covers too short a period to decide. Uninspired history may give instances, but it gives instances, and oh, how early! of too many things that Scripture condemns. Some of these are close to this very point. We have plenty of authority for licensure, if licensure really means probation. We have more for ordination, and that by a very specific mode, "the laying on of the hands of the Presbytery." Installation does not rank with these.

2. We make too much of the preacher, comparatively at least. Presbyterians "go to preaching," Episcopals "to divine service," Methodists "to meeting." With the first, the preaching, or the sermon, is too much the one thing. (1) The part the one man takes in the worship is out of proportion. (2) We make too great a difference between him and the ruling elder. The preacher alone we call pastor. (3) There is too much preaching as compared with teaching. It is said, "Go preach." But it is also said, "Go make disciples, . . . teaching all things," etc.

The result of all this is, when the preacher is out of the way the church is "vacant." The public worship stops. The fellowship of saints ceases. The oversight and government is not felt. Often everything public stops.

3. We believe in the principle that gives every member the right to vote in elections. But there is another principle dear to Presbyterians, and nearer the Abrahamic covenant. It is that a man should command his children, especially if he is an elder. Children of elders have been known to vote for one man for pastor and their parents for another. This is not even half Presbyterianism. The liberty of the children of God is a precious thing. But liberty in the hands of the ignorant is dangerous; in the hands of the insubordinate it is ruinous. Many not children in years have little appreciation of the responsibilities belonging to this privilege.

4. The early Christian church did not hesitate to send men where it thought they ought to go. It sent Peter and John to Samaria. Barnabas, and again Silas, to Antioch. This may have been before there were organized churches in these places. No one denies that the church, or, as we say, the Presbytery, has control over ministers and congregations. But how can it be exercised in this great matter without friction? Never while every one assumes the right to call the decisions of the church foolish. Again we say, there is too much freedom. Our boasted

liberty has destroyed our loyalty to the church that gave it. Presbytery will have to learn to use its authority, and Christians will have to learn to be in subjection to the powers that are ordained of God.

5. The early church evidently had more than one teacher in the same place; more than one took leading part in the worship. They must have been either what we call elders or co-pastors. We ought to use both far more than we do. The elders ought to conduct devotional services, and meet the young people for the study of the Bible and personal counsel. This is old.

But, with or without this, many of our churches ought to have co-pastors or assistants. Many are too large for one man to serve, and cannot be divided. Indeed, by the time a man gets old, we ought to expect the church to become too large for one man to serve, and large enough to pay more than one man's salary. To discharge the old man might be injustice. It certainly would be throwing away the accumulated influence of a lifetime. If he has behaved himself at all in the church of God, he will have friends enough to make this impracticable. It would seem that the natural thing would be to get some one to help him. Why may not such a move originate with his friends, or with the counsel and authority of the Presbytery? Two men can do more than twice as much as one. And if one is removed for any cause, the whole work does not stop.

6. But there will needs be vacancies. Every year some men will die. Some will move. Some will grow old. How can their places be most quickly and wisely filled? There might be a committee in every Presbytery whose business it would be to keep in correspondence with ministers and churches looking to this end; that is, to whom men might write who felt that they ought to move, to whom vacant churches might write for advice. This would be a very delicate business, therefore it should be a small committee, composed of men of great prudence, excellent judgment, and broad acquaintance with men and churches. Of course, it would be only advisory.

7. Let the next General Assembly appoint a committee that shall take this whole matter into consideration, formulate a plan, and put an end to this enormous evil that is wasting the best strength of our church, and shaking the faith of some in the divine wisdom of its system.

THE CHRISTIAN RENAISSANCE IN THE UNIVERSITIES.

By Luther D. Wishard.

Probably none of the old castles in Europe has served a better purpose, since the Wartburg sheltered the translator of the German Bible, than that to which Wadstena Castle, Sweden, was devoted in August, 1895, as the meeting-place of the representatives of the students' Christian movement of five continents. The organizations represented were the American Intercollegiate Young Men's Christian Association, the British College Christian Union, the German Christian Students' Alliance, the Scandinavian University Christian Movement, and the Intercollegiate Young Men's Christian Association Movement in thirteen foreign mission lands in Europe, Asia, Africa and South America. The Wadstena conference united these movements into a World's Student Christian Federation.

Origin. The most far-reaching in its influence of all the revivals of religion which have from time to time marked the history of Princeton began on the Day of Prayer for Colleges in 1876. The revival overflowed to several other institutions which were visited by the students. Letters were also received from other colleges requesting prayer. The spiritual activity awakened was perpetuated along the line of a better organization of the Christian society of the college, the Philadelphian Society. Thus, without predetermination, and in the most natural possible way, the two fundamental and distinguishing features of the present world-wide Christian movement among students were recognized and employed, namely, a thorough systematic organization of Christian work in college, and intercollegiate coöperation in the work. It was soon resolved to perpetuate these features upon a large scale. Correspondence was accordingly entered into, a national conference was held, and the Intercollegiate Young Men's Christian Association was born.

Aim. The aim of the movement is the evangelization of the student world, and its enlistment in the thorough and speedy evangelization of the entire world.

The movement is the church at work for students, with thorough systems of Bible study, prayer meetings, individual work and evangelistic meetings. It is also the church at work by students, in the college neighborhood during term time, and throughout the country at large as lay evangelists during vacations. It is the church's chief agency for recruiting the ranks of her ministry. Professor Graham Taylor says that the most frequent answer to the question, "What led you to decide to enter the ministry?" is, "The College Young Men's Christian Association."

The movement is also the church's most effective instrumentality for enlisting men and women for Foreign Missions. A member of a prominent mission board says that, in answer to the question, "What led you to decide to become a foreign missionary?" three-fourths of the candidates reply, "The Student Volunteer Movement." This movement is the most thoroughly organized department of the Association movement.

To extend and develop the movement, the Student Associations are united in state, national and international organizations, with executive committees and traveling secretaries. In North America and Foreign Mission lands the movement has from the beginning been an integral part of the Young Men's Christian Association, and has been wisely directed by the International Committee of Young Men's Christian Associations.

Extent. The significance of this great Christian *renaissance* in the universities is forcibly shown by its extent. In the United States it has been planted in over six hundred and fifty institutions, in nearly every State, and has a membership of over thirty thousand students. It became international early in its history, when the University of Toronto started the Canadian contingent, which now stretches from Winnipeg to Prince Edward Island.

It crossed the Atlantic in 1884, and entered the University of Berlin. The German Christian Students' Alliance, with its annual conference and its travelling secretaries work in the gymnasia and universities, are the outcome.

In 1889 the Scandinavian students were startled by the cablegram, "Make Jesus king," sent by the first Japanese Students' Conference to the American Conference in Northfield, and forwarded to Christiana. The effect of the message is the Scandinavian University Christian Movement.

The students of Great Britain have a strong national movement. The most recent additions to the European movement are in France, Switzerland, Holland and Belgium.

The movement began in Asia in 1884, in Jaffna College, Ceylon. Graduates of Jaffna extended the organization to India. The founder of the Jaffna Association also started the work in the colleges in Beirût and Aintab, Syria. The first associations in China were organized by 1885. About the same time the organization started in Japan.

The reports of the new associations in Asia, and their endorsement by prominent missionaries as a most promising feature of missionary enterprise, induced the International Committee in New York to consider favorably the invitation which came for a visit by their college secretary; and, in the spring of 1888, the writer began a series of tours which occupied nearly five years, and extended to the leading educational centres of twenty mission lands in Asia, Europe and Africa.

Through the influence of the men whom the American Committee has sent as permanent representatives to Japan, China, India and Ceylon, the Association has attained a solid foothold. The Japanese national conferences have been outnumbered only by the largest ones in America and Great Britain, as many as six hundred having been in attendance at one time.

In China the work moves more slowly than in Japan, but not less surely. The movement is already touching many important centres in India and Ceylon, where a national union, with annual conference, has been maintained for twelve years.

The movement has extended to Burmah, Persia, Kurdistan, Egypt, Asia Minor, to Bishop Gobat's school on the wall of Jerusalem, and to Robert College, Constantinople, to Cape Colony, the Orange Free State, the Transvaal and West Central Africa, and to Chili, South America. In a word, since Princeton sounded the call for this movement in 1877, it has extended to the students of over fifteen hundred colleges and universities, in fully forty different countries, and now enrolls seventy-five thousand students.

Achievements. In America over fifty thousand students are reported as having made a public confession of Christ. Fully five thousand are known to have devoted themselves to the ministry, chiefly through the influence of the movement. At least

one hundred thousand men have been members of the associations, and have been prepared by them for the work which they are now doing as Christian laymen. Although but sixteen years have elapsed since the missionary department of the Association expanded into the Student Volunteer Movement, over two thousand men and women, whose names have been enrolled by the movement, have gone to Foreign Mission lands. The above facts are surely a justification of Mr. Moody's assertion that this movement is the most important Christian enterprise of the century. His testimony is especially significant, inasmuch as no man not officially connected with the movement has done more to promote it, or kept better informed in regard to it.

In Great Britain the missionary department of the movement has already enrolled over two thousand missionary volunteers, more than five hundred of whom have gone to the field. It is too early to speak of results on the Continent. When we recall, however, the supreme part which the German students took in the Reformation, the Student Movement there cannot but awaken the liveliest expectations.

In mission lands, fully one thousand students are known to have taken a pronounced stand for Christ, some of whom have already entered the ministry. The conversions in Asia include Japanese, Chinese, Ceylonese, Indians and Armenians. The organization exists in at least one hundred and fifty institutions in mission lands. During the past thirteen years over ten thousand students have attended conferences in Japan, India, Ceylon, China, Persia and Asia Minor, and have returned to their colleges to communicate to them the aggressive methods of work suggested at the conferences. These conferences have been distinguished—first, by the large number of conversions to Christianity on the part of students who were drawn into the conferences, in many cases by mere curiosity; second, by several hundred Indian, Chinese and Japanese young men solemnly dedicating their lives exclusively to Christian work; third, by over two thousand young men entering into the Morning Watch Covenant, they thereby agreeing to begin every day with prayer and Bible study.

Significance. One of the most significant features of the World's Federation consists in the union of the Christian forces in the universities of Christian and non-Christian lands. This

significance becomes apparent when we consider the missionary feature, which is the crowning characteristic of the American and European movements. The contact thus secured between the students of Christian and non-Christian lands has led to the formation among the latter of a Student Volunteer Movement for Home Missions, which will supplement the work of the Student Volunteer Movement for Foreign Missions, which has become the chief recruiting agency of Foreign Mission boards in Europe and America. The latter may for a while furnish the vanguard, but to the former we must look at once for the rank and file, and eventually for the leaders, of the army of world evangelization. At the present rate at which the church is sending men and women, it will never overtake the masses of the unevangelized. We must either abandon this and many succeeding generations to the fate of living without the gospel, or we must take immediate and most vigorous steps to increase the army of native allies.

THE PASTOR'S RELATION TO THE COLORED EVANGELISTIC WORK.

By Rev. R. A. Lapsley.

Nearly ten years' experience as chairman of the Presbyterial Committee on Evangelization of the Colored People, in one of our largest Presbyteries, has taught the writer one thing. That is, that the amount given by any one congregation for the work among the colored people is almost wholly dependent upon the interest of its pastor in this cause. This statement may seem to the reader the baldest truism. It is none the less of supreme importance. In almost every church the pastor is ear-gate and eye-gate through which the benevolent work of the church at large gains access to the sympathy, the prayers and the purses of the people. And if the writing of this article should deepen in the heart of every pastor who reads it the sense of his personal responsibility for the success of this work, much would have been accomplished for the advancement of this great cause.

Now, one conclusion to which the writer has been driven by ten years' dealing with the ministerial conscience along this line, is that this sense of responsibility for the support of the benevolent work of the church, on the part of the individual pastor, is a very variable quantity. In regard to the colored evangelistic work, here is the curious phenomenon presented by the largest Presbytery in the bounds of the Southern Presbyterian Church. This Presbytery embraces seventy-one churches, and of these, twenty-two churches have each a membership of two hundred and over, and nearly every one of these has a pastor for all of his time. A number of these are about the same in financial strength, pay the same salary, and raise about the same amount for Home and Foreign Missions. The duty of the Presbyterial chairman of Colored Evangelization is to apportion among these churches the whole amount expected from the Presbytery. And he is also in the habit of observing how the churches meet these apportionments. And here comes in the curious

phenomenon referred to. The membership of, say, ten of these churches is about the same, financial strength the same, apportionment the same, *preachers different;* and the amount raised by each for colored evangelization varies all the way from almost nothing up to the full amount asked for. The writer has pondered long and sadly upon this phenomenon; whatever explanation may be given of it, it does not seem unfair to say that it implies a varying sense of responsibility for the support of this work on the part of the individual pastors. And it is also fair to say that the members of the Presbytery of Lexington are not sinners above all of the men whose names are found in the Appendix to the Minutes of the General Assembly.

The writer often wishes he could secure in the heart of his brethren in the ministry a special nook or corner, in which there should be lodged such facts as these:

1. That the work among the colored people offers a field of missionary effort easily accessible, and in which, as a matter of selfish concern, we have very much at stake. In order to reach this field, we do not have to cross continents and oceans; the negro we have always with us, at our doors and in our homes. We do not have to face pestilential climates; he breathes the same air that we do. We do not have to give our sons and daughters to this work; the great call is for us to raise up and support the colored preacher to his own race. And yet, upon our entering this door, so close at hand, some of our own highest interests are staked. "Our children and the children of our negro neighbors are to live side by side. Unless the white man elevates the negro, the negro will inevitably degrade the white man. Can our children live in contact with a race which, as statistics show, is making fearful strides in immorality and crime, and not be affected for the worse thereby?"

2. While it is yet "the day of small things" with our work of colored evangelization, yet there are few of our benevolent causes which present a more hopeful outlook, and promise a richer harvest of immortal souls.

Note (1) The goal at which we are aiming, the establishment of an independent African Presbyterian Church. All mission work in foreign lands aims at the raising up of a native church—for the natives and by the natives. This is what we have always believed to be the one hopeful plan in work for this

alien race in our own land. And, whether by design or merely through natural causes, this is the shape which the work of other denominations among the negroes has taken, as witness the large Negro Baptist Church, the A. M. E. Church, etc.

(2) To this end is the operation of the Stillman Institute at Tuskaloosa, with a number of subordinate schools—to raise up preachers and teachers among the negroes themselves. And no one who has known this school of the prophets for any length of time, but must be impressed with the high quality of the work done there. In its theological department the colored preacher is taught to preach the gospel, and that only, and to avoid politics, sectionalism and race issues. He becomes sound in the faith, well-grounded in the Scriptures, and mighty in the Shorter Catechism. His examinations for licensure and ordination (a number of which the writer has heard) do himself and his instructors credit. His after work places him among the leaders of his race, respected by the whites and honored by his own people.

(3) The general management of this work, from the time of Dr. Stillman to the present Secretary of Colored Evangelization, makes it a move of prudent, self-denying, economical, progressive and successful administration. The colored ministers on the field are paid the amounts promised them, with no scaling of their none too bountiful salaries. The industrial feature in the management of Stillman Institute (work on the farm property, cistern digging and building for increased accommodations, having been part of the regular curriculum) trains the colored ministers of the future in self-support, and greatly lessens the cost of administration.

The Secretary, who is Superintendent of Stillman Institute, overseer of the plowing, digging and building, Professor of Theology, Church History and Polity, Exegesis and Homiletics, agent for the cause before the church, shepherd and bishop of the infant African Presbyterian Church; and the teacher in the academic department, who is assistant in all this, earn their salaries two or three times over. Well does their management deserve the verdict pronounced by a committee of the General Assembly charged with the investigation of the work of other churches among the colored people, who, at the close of an elaborate report, thus summed up the chief result of their inves-

tigation: That there is no good feature in the work of other denominations which is not now in successful operation at Tuskaloosa.

(4) As supplementary to the main idea of establishing an independent African Presbyterian Church, there is a growing work which brings our white churches into more direct relations with this field of missionary effort. That is, the colored Sunday-schools, taught by white teachers under the care of our pastors and sessions. This work has grown in eight years (the figures are for 1901) from two such schools to forty, with 194 teachers and 2,321 scholars—all this being mainly outside of the Sunday-school work of the colored churches. All who know anything of our colored work regard this as a most promising line of development. It brings the white churches face to face with their personal responsibility for the souls of the negro race. It creates an ever increasing demand for the colored ministers, which it is the object of Stillman Institute to supply.

Such, in the briefest kind of summary, is an outline of the work which the Southern Presbyterian Church is projecting, and in a small way accomplishing, as its share in the evangelization of the negro race.

And, by the side of this meagre outline, there looms up in every thoughtful mind that portentous race problem, the one solution for which is found in giving the gospel to the weaker and more criminal race.

And it does not seem possible for such facts as these to get a lodgment in the mind of any pastor, without rousing his conscience to a deeper sense of personal responsibility for the part his church must take, if this work is to receive its adequate support.

To put every pastor's relation to the work of colored evangelization in the plainest way, we propose for his adoption the following resolutions:

"*Resolved,* First. That I will inform myself as to the work among the colored people, as a duty I owe to God, my own congregation, my children, and the future destiny of my country.

"*Resolved,* Second. That I will read, in the light of the facts above outlined, the annual report of the Executive Committee (instead of tossing it into the waste-basket, or "pigeon-holing"

it, never to be looked at again, which I confess to have been my habit hitherto).

"*Resolved,* Third. That I will endeavor to organize a colored Sunday-school, to be taught by my own members, under the direction of our session.

"*Resolved,* Fourth. That I will raise every dollar of my presbyterial apportionment, and more, if I can.

"In short, that I will give this work its proper place in my sympathies, my prayers, my preaching, my conversation, my active support."

Greenville, Va.

THE PLACE OF THE HIGHER CRITICISM.

By Rev. F. P. Ramsay, D. D.

In a previous number of this Magazine (Vol. XIII., No. 1) we discussed the place of lower criticism; in this we are to discuss that of higher criticism.

A new term is suggested. As lower criticism is more properly called textual, because its function is to determine the text, so higher criticism may more properly be called genetic, because its function is to determine the origin. We thus have the three sister sciences of biblical criticism: First, textual criticism, which ascertains the correct text, and gives it to genetic criticism; second, genetic criticism, which ascertains the time, place, author, occasion, and the like, of the origin of a composition or of its parts, and gives this unit or these fragments, as the case may be, properly marked as to their origin, to exegetical criticism; third, exegetical criticism, which ascertains and exhibits the meaning.

We have shown that textual criticism gives its product to genetic criticism, and therefore finishes its work before genetic criticism begins; and we have now to inquire whether, likewise, genetic criticism finishes its work before exegetical criticism begins. In answering this question, we must pass in review the data and the methods of genetic criticism.

The first sort of data is opinion. A man may believe that Washington is the author of the Farewell Address, and have no other reason than that he finds this to be the opinion of historians born since Washington's day. That those recent historians so think is a fact which he accounts for on the hypothesis that the opinion is true, and in this case the evidence is sufficient. So when I learn that it was the prevalent opinion among Christians that John wrote the Gospel of his name, and among Jews and Christians that Moses was the author of the Pentateuch, it is unscientific for me to ignore these facts. These opinions must be traced back, as nearly as may be, to the time of their origin, and accounted for.

The second sort of data is contemporary testimony. We must distinguish between opinion and testimony. The judgment

of Jerome concerning the authorship of New Testament books, or of the LXX., concerning the authorship of the Pentateuch, is manifestly opinion; but, for instance, the superscriptions in the oldest manuscripts of the gospels may be testimony handed down from the writers, and statements in I. Clement of Paul's authorship of an Epistle to the Corinthians are testimony repeated at first hand. Now criticism must determine what is testimony, and what opinion, and what is that which purports to be testimony, as the ascription of the eighteenth Psalm to David in 1 Kings xxii., must be either accepted or discredited. It is not criticism to ignore opinion and testimony, but it is criticism to sift them and weigh them.

The third sort of data is archæological. Let us take Acts and Daniel for illustration. In each are many allusions to persons, places and events. If in Acts or Daniel there are such errors as the supposed Luke or Daniel could not have made, or such absence of errors as writers of a later age could not wholly have avoided, then the archæological argument against or for the genuineness of these books becomes strong and even conclusive. In a given case, the archæological evidence may be decisive, in another it may have less or no bearing: but wherever it has bearing it is peculiarly convincing.

The fourth sort of data is the thought of the composition. Let students consider whether, if 1 John must be ascribed to the author of the third gospel, or to that of the fourth gospel, judging only from the English translation of the three works, and they will all reach the same conclusion. So "2 Isaiah" is not ascribed to Ezekiel by those who deny it to the Isaiah of Hezekiah's time, and date it in Ezekiel's time, for the difference in thought content is too great. And this difference need not amount to contradiction at all, for, in the cases supposed, men who ascribe 1 John to the Evangelist John rather than to Luke, on the ground of the thought content, see no contradiction between 1 John and Luke's gospel, and so in the other case.

But the thought content is indicative of age as well as of authorship. There is a continuity and development of thought in successive Bible authors. The death grapple between faith and unbelief does not lie in the assertion and denial of each writer's independence of his predecessors, but in this: faith finds each inspired author the heir of his predecessors, harmoniously

continuing and developing the same teaching under the same Spirit, while unbelief makes different writers the pupils of different and irreconcilable schools, evolving some truth, it may be, in the conflict of errors with errors. Faith integrates the one teaching, unbelief disintegrates it. Faith finds development by growth from within, unbelief by deposits from without. We must not, then, throw away the very citadel of apologetics by denying the growth of the one biblical teaching.

The fifth and last sort of data is language. Give English scholars a poem lately discovered, and in the true original text, and if the poem belongs to the age of Chaucer or else to the age of Tennyson, they will all agree to which age, even if the poem is destitute of earmarks of thought and historical allusion. With similar conditions, they would, in some cases at least, come to unanimity as between two authors of the same age, say Tennyson and Swinburne. One advantage that the language and the thought have for determining date and authorship over archæology and testimony is that they are more or less applicable in all cases, even where archæology and testimony are silent.

This enumeration of the data of language, thought, archæology, testimony, and opinion, does not fully prepare for answering the question whether genetic criticism should finish its work before exegetical criticism begins. A few words on methods or principles must be added.

When textual criticism has finished its work, if it stops short of reproducing with certainty the full and exact autographic text, as in most cases it must stop short, it may leave the possibility that interpolations were made before its text arose, and even that its text was the result of conflation of originally distinct compositions. Just here genetic criticism finds its first task, in the detection of interpolation and conflation. In this task reliance must usually be placed almost wholly on language and thought content, with occasional help from archæology; for textual criticism itself would have found the interpolation or conflation, had there been testimony of evidential value to justify such conclusion. And in this task the genetic critic is bound to accept the writing as integral until less or more of interpolation is established. Disintegration can be justified only by his proving, for the several parts into which he severs the writing, distinct date or authorship. For instance, if a single sentence

or word is found which could not have been written before the Exile, or after the Exile, that one mark will carry with it the whole composition to a late or an early date, as the case may be, unless conclusive evidence is found which establishes a different date for the rest, or some of the rest, of the composition. Disintegration requires double proof.

Compilation is not the same as conflation. Two psalms originally distinct may, conceivably, have been run together, accidentally or purposely; then there would lie before us mere conflation, the apparently one composition having no author in the proper sense. On the other hand, an author might make a psalm by weaving the parts, or even the wholes, of two psalms together, and yet the product would be one composition, with one responsible author. Conflation is either by accident or by fraud; compilation is a mosaic of quotation, intentional and sincere. But to prove compilation, or its cousin, reëditing, it is necessary to show acknowledgment from the composition itself, or to prove, independently of the compilation, the previous existence of the compositions from which the compilation is made, or else to show compilation in the same way in which conflation is proved; or, using analysis for the separation of a compilation into its sources, and for the disintegration of a conflation into its parts, we may say that the presumption lies always against any proposed analysis. Even in the case of known compilations, the detection and delimitation of the materials of the respective sources is well-nigh impossible, unless one or more of the sources is known independently of the compilation. Here it is sane to doubt, and unscientific to dogmatize.

The principle here laid down is so contrary to that on which much of current work in the sphere of genetic criticism is done that a farther word will not be out of place. Since like causes produce like effects, I may reason that if, in one instance, A is the whole complex of causes of B, then if, in another instance, A is, B must be, and if the effect is not B, then the complex of causes is not A; but I may not reason, in a given instance, that if the effect is B, the complex of causes must be A; for while like causes produce like effects, it is not true that like effects are always produced by like causes. The same movement may be, in one instance, the result of a single blow, in another the resultant of several blows. There is a kinship between the nature

of the effect and the nature of the cause, so that from the effect one may deny all inadequate causes, but one cannot affirm and define the particular cause, as one may from the cause affirm and define the particular effect.

Applying this principle, we see that to prove that the Pentateuch is a compilation of several documents, and to separate the whole into parts correctly assigned to these several documents is impossible unless one can know the documents independently of the compilation; for here one begins with an effect, the Pentateuch, and, reasoning from effect to cause, he infers that the one effect is a resultant of several forces; but it is impossible from a resultant to determine the number, direction, or intensity of the components of the complex cause.

We, therefore, lay down this canon of genetic criticism: a writing lying before the critic as one composition may be shown to have certain interpolations, or even to be a conflation of originally distinct compositions, only when the parts thus to be sundered are so different *in nature* as to require different sources, unless, through acknowledgment in the composition itself, or independently of the composition, the critic has knowledge of the different sources. If the composition is supposed to be a compilation, the same canon applies, with the further limitation, that the thought content, being all approved by the supposed compiler, comes, therefore, from one author, is his thought in the connection in which he places it, and that, therefore, it is impossible to delimitate what originates with the compiler and what belongs to the several supposed sources of the compilation.

The attempt at an exact analysis of Genesis or of Matthew into supposed sources is an attempt at a scientific impossibility.

When the genetic critic has reached a composition that must be treated as one composition, he then proceeds to determine its date and authorship. How? If the evidence does not lead him at once to definite and sure conclusions, he proceeds to eliminate impossible dates and authors. Then by comparison of this composition with others of known date and authorship, he finally decides between the remaining possibilities. The conclusion finally reached will possess definiteness just in proportion to the definiteness and trustworthiness of the testimony, and certainty just in proportion to the strength of the several sorts of evidence and their convergence. The method is *critical*. It does not

reject any evidence because it is not conclusive in itself, but it classifies and weighs the evidence of every sort, endeavoring to govern its final judgment by all the evidence carefully tested and weighed.

Let us now return to our main question, whether the genetic critic should finish his work without becoming an exegetical critic. It will be readily seen that he can use the evidences of opinion, testimony, archæology, and language, and use them for all that they are worth, without doing exegetical criticism, or using its results; but can the thought content give all its possible bearing on the origin of a composition, until the exact meaning of the composition has been critically determined?

The answer is twofold. First, how can the meaning be determined before date and author are known? Who can tell the meaning of Revelation without knowing whether it was written by a Jew or a Christian, in the first century B. C. or the first century A. D.? Who can get at the real teaching of Job without determining whether the speech of Elihu is interpolation? The same words may bear contradictory meanings according to when, why, and by whom they are said. Verbal contradictions may be perfectly harmonious, if uttered in different circumstances. If the genetic critic is to use the results of exegetical criticism, it must be of exegetical criticism attempting to do its work without conditions essential to its success.

Second, it is to require of the genetic critic what he is not qualified to do. Even if the same man has the natural aptitudes, the special learning and discipline, and the spiritual sympathy and insight for both branches of biblical criticism, he is not related to the composition when studying it as a genetic critic as he should be when studying it as an exegetical critic. The attempted exegesis done by genetic critics in the midst of their work as such must inevitably be superficial, microscopic, hostile, and intellectual in the sinister sense, instead of penetrating, comprehensive, sympathetic, and spiritual.

No, genetic criticism has its place; but it cannot do the work either of technical criticism or of exegetical criticism. Biblical criticism can be only reasoning in a circle, a mere playing at hide and seek by nimble wits, until each worker is tied to his proper task, and is humbly obedient to scientific rules of procedure.

It is true that to confine genetic criticism to its proper work

will not only make it stronger for that work, but will also, it seems, serve in the interest of old views rather than of new views. Let it be so. We have a right to appeal from this science of genetic criticism, young and reckless, to this other science, mature and prudent. And we do appeal from science to better science. Just because the things concerned are sacred and precious, we demand that they shall be handled in the most perfectly scientific way, another expression for the truth-loving and the truth-finding way.

II. Missionary Department.

A LETTER FROM OUR MISSIONARY.

KUNSAN, KOREA, ASIA, *July* 20, 1902.

DEAR FELLOWS: I have taken great pleasure in my relation to the Seminary, and it has been a source of comfort and encouragement to know that I am remembered personally in the public and private prayers of the students. With the hope and prayer that I may be able to write something that will increase the interest in the great work of the heathen world, I call your attention to this field. There could possibly be no more interesting subject or more interesting field.

There are so many things that would interest you, if I could only make you see them as they are. On receiving your letter, I began at once thinking of what I would write about; but as you have asked for a personal letter, I suppose I will have to make it such.

How often my thoughts go back to Union and Hampden-Sidney! Hardly a day passes that my thoughts are not there. I have, hanging on my study walls, class-pictures, society and fraternity groups, foot-ball, base-ball and gymnasium and glee-club groups. How often I look over these and dwell on the faces there, and on the fond recollections that they bring up! When the church papers come, the first thing I look for is the "Church News" page, and look there for some news of my seminary and college friends. It is a great pleasure to hear from and about them all. Over my desk hangs the picture of our graduating class, taken on the front steps of Watt's Hall, with the professors sitting in the front row.[1] How I prize that picture, no one can know until he has only the memory of his seminary friends with him. Day by day I look at this picture and think of the "good times" we used to have; and the pictures

[1] To the new students: A copy of the picture hangs in Dr. Moore's lecture-room. Our missionary is in the group.

of the professors by no means calls up the smallest part of these reflections. As I look at them, I think of all the Hebrew, Greek, Church History, Theology, Pastoral Theology, etc., that I might have learned. How I would love to have the pleasure of sitting in the class-rooms listening to their lectures—with the privilege of not being "called on"! This is one of the pleasures I anticipate in returning to America.

There is one occasion that will always stand out vividly in my memory, and that is the last night I spent at the seminary. After the farewell meeting on Tuesday night, I left the seminary building and came direct from there to Korea. Had to run for the street-car with my heavy valise. Quite a number of the students went down to the train with me. So I came as near being sent out from the seminary, and by the seminary, as I could well come. All the way out here, it was an encouragement and inspiration to know that I was being followed by the prayers of the faculty and students. The same is true to-day. I know that if any good comes from my life here, it will be largely in answer to the many prayers offered in behalf of my work. Do not forget to pray for me, and to pray hard and often.

Though I have now been in Korea for two years and a half, I have not as yet gotten into very active evangelistic work. Like every one else, I felt sorry that I could not go at once into the work; but it seems a wise provision of Providence that one cannot. If one could come to the field with a perfect knowledge of the language, and no knowledge of the people and of the customs, and could go at once into the active work, he would soon see that he was making a series of sad blunders—unless, possibly, he tried to do exactly what he thought he ought not to do. Nearly every one that comes to the foreign field, comes with pretty decided ideas, conceived in America, of how things are, or ought to be, on the mission field; but he soon finds that he knows very little about it, and, if he is discreet, he will not try to revolutionize things, but will keep quiet, wait and learn, and he will soon begin to see the wisdom of many things he did not understand at first.

One thing that strikes the new arrival on the mission field is the amount of time the missionary gives to the practical things of life. He has the idea that the missionary ought to spend his time, from morning until night, seven days out of the week,

teaching and preaching. But when he sees that a good part of the missionary's time is taken up with such things as house-building, fencing, etc., he thinks there is something wrong. He soon sees that such things are absolutely necessary to insure good health and nerves. Such things are particularly true of a new work and new station. When a new man comes out, as a general thing, there is no house for him. He may have to live in a little, miserable Korean house until he can build a respectable house to live in. He will have to prepare his site, get his materials and workmen together from far and near; all of which is a slow and tedious work in this land.

Most of my time has been taken up with such since my arrival at Kunsan. I have practically built three houses, two foreign and one foreignized Korean house, and remodelled one Korean house. Dr. Drew had to leave for America, on account of his health, when he was in the midst of building. As I was the only one left at the station at that time, I had to carry it on to completion. After this I built my own house, and am now just finishing my *savarg,* or place where Korean men are received, and where my helper will stay. It will also be used for holding classes, etc. In our building here we have used Chinese and Japanese workmen, as the Koreans know nothing about building a foreign house. Besides the above mentioned, I have attended to a host of similar, but smaller, things, so I have not been able to put in as much time with my language teacher as I have desired. But in spite of these things, or by the help of them, I have made a little progress in the language. This has been, to a large extent, by ear and conversation—*e. g.,* in the spring of 1901, I spent a month preparing my house site, working a large number of coolies every day, and being with them from daylight until dark; listening to their conversation, and trying to talk to them, was a big help on the language. Besides this, I have been out on a number of trips into the country alone, when I have heard nothing but Korean spoken. In this way, and from study with my teacher, I can now bungle along through a conversation, and wind up by getting the man to understand *what I am trying to say;* and, at the same time, I can understand the gist of his remarks. I have not, as yet, undertaken a regular sermon, but have attempted to lead in prayer. I have a Sunday-school class for small boys, and, before

Mr. Junkin came back from America, I had a class for men during the week. Mr. Junkin has taken this since his return.

I am getting into the work little by little, and enjoy it more and more all the time, and get more eager for the time when I can go regularly into the active, aggressive work. For this I am beginning to see daylight ahead of me.

We have a church here at our station of one hundred and forty-odd members, and have great reason to be thankful for what has been done, and to be encouraged for the future. Under our station there are four places of regular meeting, and three of them have church buildings, put up or bought by the Koreans. Most of the members are faithful in family worship and in teaching their children. We have every reason for confidence in the sincerity of the church, as there have been many indications of such. Of course, there have been many who have fallen away, and shown that they were in the church for wrong ends and with wrong motives. Toward the end of the trouble in China, rumors, with considerable foundation, were abroad that there was a plan, with the date set, for the massacre of all the native Christians and foreigners. We know of no one who was ready to deny his faith, but it looked as if all we met were ready to stand by their professions.

The encouragements in the work are more than the discouragements; but the latter are enough to make the missionary's heart often sore within him, and to make him wonder, temporarily, if his work is not in vain, and to question the sincerity of all whom he meets. Of course, it is practically the same thing as every pastor at home suffers—seeing his church-members failing to live up to their professions and obligations. But here they are such babes, and so lately heathen, that it is much easier for them to fall into sin.

A short time ago we were made exceedingly sad by some of the church-members using the church's name in rascally work. The first man baptized in the church here was an unusually bright and attractive fellow, a natural leader among the Koreans. From the first he was very faithful in his church duties, and was the means of bringing in a large proportion of the present members of the church, and most of the first members. In the last few years he has fallen into sin, and was indefinitely suspended from the church. He still continued to attend church;

it suited his ends. A few months ago two men in the province across the river from here got into a big gambling game, and one lost heavily to the other. He gave the deed to his farm as security for the debt. The winner, being unable to collect, put it in the hands of the magistrate—even though gambling is against Korean law. The magistrate at once arrested the loser and proceeded, according to Korean custom, to beat the money out of him. Of course, he (the magistrate) would get a good thing out of it. Kim, the suspended church-member, hears about this, and goes to the winner in the game, and tells him that he will collect the debt for him, and that he would get off lots better than if the magistrate collected it. But, then, there was the trouble of getting it out of the magistrate's hands, as he would be loath to give up such a rich feast; so Kim puts on a bold face, and goes to the magistrate, with a forged letter from Mr. Junkin, and tells him that one of the men is a Christian, and that he comes, as the representative of the church, to straighten out the matter. He gets the man out of jail, and then pounces on him. He threatens to arrest the man and carry him before the foreigners, and strikes terror into his soul by picturing to him the horrors of *imprisonment in our cellars.* The man gets a scare on, and raises the money. Kim tells him that the part (and a large one) he receives is to go into the church collection here.

Fortunately, this came to our knowledge, and we at once made a trip into that province to clear our own and the church's name. The magistrate then proceeded to deal with Kim, and they know how to deal with such characters, and no doubt Kim was sorry, if not repentant, before the magistrate was through with him. This gives you an illustration of the ignorance, the helplessness and vileness of the Koreans.

We have just passed through a famine year, and this brought with it many temptations that some of the Christians did not withstand. While we have tried to be very careful in doing so, we have had to help them so far as we were able financially, and, among other things, we have been made sad by the disposition of some to get all they could out of us. There was one family without a house, so I gave them a small Korean house on our place to live in, and employment with enough salary for a bare living. One of them had the work of feeding my cow.

He was not satisfied with his small living, so helped himself freely to the cow's feed. Not only that, but he brought in a neighbor's pig to fatten on it, too. Of course, it did not take me long to part company with them. These will give you a sample of some of the discouraging things that we have to meet here. Will give you some of the brighter later. As I have said before, you must not let the correspondence be all on my side, as I will always enjoy your letters and news from the seminary. Hoping to hear from many of you, I am,

Yours in the work,

W. F. BULL.

THE INDIAN TERRITORY.

By Rev. S. L. Morris, D. D., *Secretary of Home Missions.*

No section of the United States has been so generally misunderstood as the Indian Territory. Many geographies are still in existence which describe the western section (now Oklahoma) as a part of "the great American Desert." This quondam "desert" is now covered with golden grain, and its rich pasture lands are feeding "the cattle upon a thousand hills." These prairie lands are inexhaustible in fertility, and the most thoroughly improved section of the country, making Oklahoma and the Indian Territory the paradise of the West. It is by no means all prairie. Great forests skirt the plains, composed largely of post-oak groves, interspersed with pecans. Rivers and mountains, valleys and hills, cultivated fields and primeval forests, mingle together in such proportions as not only to relieve the monotony, but furnish as beautiful landscapes as can be found anywhere in our country, marvellously rich in rare scenery. The traveller crosses the border of the Indian Territory, expecting to see the line of demarkation very plain between civilization and the land of the untutored savage. As the train dashes along, he keeps his eye on the windows for the first sight of "the red man"; but he looks in vain. Where he expects to see the Indian hut or little patch of the barbarian, he sees broad, cultivated fields, as rich in many places as the Valley of the Mississippi. Where he expects the Indian wigwam, he discovers great cities, with brick stores and stone banks. One can live ten years in the Indian Territory without seeing an Indian. They do not haunt the villages, and have no special yearning for railroads. Along the streams and out in the forests there are Indians; but they are such a small per cent. of the population as to make the Indian Territory a misnomer. There is no Indian Territory, except on the map; and it is almost as great a myth as "the great American desert." It is true there are fifty thousand Indians in the Territory; but, according to the United States census, it contains nearly five hundred thousand inhabitants, making ten whites to every Indian. It is the whitest section

of the South! No other Southern State contains ten whites to any other citizen. It may surprise many people to learn that Arizona contains almost as many Indians as the Indian Territory. Many other "reservations" contain even more; for of the two hundred and fifty thousand Indians in the United States, only one-fifth are in the Territory. Even of these fifty thousand, very few are full bloods. The great majority are descendants of "half-breeds," and as white as the average Caucasian. They would scarcely be enumerated as Indians, but for the fact that it gives them a claim upon the fine lands that are now being allotted to the Indians by the Government. Intermarriage will soon solve the Indian problem in the Territory.

It is said that an Irish historian devoted a chapter in his History of Ireland to "Snakes." The entire chapter read, "There are no snakes in Ireland." The time is not far distant when the historian will write his chapter on the Indian Territory in these words, "There are no Indians in the Indian Territory."

It has been said that "the Indians are the richest nation and the poorest people on earth." The strange paradox is true. In their homes they have but few of the comforts of life which the individual can enjoy. Yet the vast revenues accumulating to their credit and for their benefit are enormous, and increasing with each passing year. The sources of these revenues are various. The royalty on the coal mines of the Choctaw Nation amount to two hundred thousand dollars yearly. Every white man in the Territory is required to pay a "permit" of five dollars a year for the privilege of living in the reservation. These are just specimens of their enormous income. This money cannot be distributed to the individual. It would be a curse to most. But it can be used for the benefit of the nation. Consequently any Indian child who is willing can be educated at the public expense. Board, tuition, and in many instances clothing and all the necessaries of life, are furnished for their education and equipment of the children for the duties of citizenship. The United States Government has great schools distributed throughout the country, where they are taught; and many religious organizations, recognizing that secular education without moral training is a curse to them, have founded denominational schools for their religious instruction.

The policy of the Government in the past, however good in

intention and worthy in effort to discharge its obligation to these wards of the nation, has not always been wise, judged by results. The system of distributing "rations" indiscriminately to needy and otherwise alike, has reared a race of paupers, thriftless, idle, and a menace to the peace and morality of the country. The plan of inducing a child, accustomed to the hardships of poverty, to leave a home of wretchedness and enter a government school, where every comfort is provided and every want anticipated, translated suddenly from squalor to comparative luxury, is not calculated to produce the highest type of citizen. Education is not in itself a panacea for all the ills of life. It is very questionable whether it is a blessing in any sense, unless carried on along moral and religious as well as secular lines. Many of these Indian children, after several years of luxury and education, return to their same wretched homes and their former savage life.

Under the Dawes Commission, the Government is pursuing a wiser policy, and will probably solve the Indian problem in the near future. This commission will allot the lands now held in common, so that each individual will come into possession of his inheritance, and can use it or abuse it, according to his inclination. It is estimated that each Indian, man, woman (and child yet unborn, and until the registration books are closed), will receive in the allotment over five hundred acres (according to value in different sections), and can sell all except one hundred and sixty acres, which the Government requires him to keep for twenty-one years as a homestead. As soon as this is done, most of the lands will pass into the hands of the white people, the Indians retaining only their homestead, which will be ample for the needs of most of them. It is often asked why the Government delays this allotment year after year, and thus retards the development of the country. Several reasons might be assigned: The Indians themselves are allowed the privilege of ratifying the terms of the treaties, and these must be submitted back and forth between Congress and the Indian tribal legislatures. A still more potent reason, perhaps, lies in the fact that a few influential individuals are enriching themselves at the expense of the rest, and have sufficient influence to delay the matter. According to the present system any Indian (or white man married to an Indian) may cultivate or use all the

land fenced or improved by him, and until the lands are allotted in severalty. The full blood Indian takes little or no advantage of this provision. But the mixed breed and white men with Indian wives fence in large areas, and are getting rich from its use. It is said that one man alone has a revenue of fifty thousand dollars annually from his "improved lands." Just as soon as the allotment is made, it can readily be seen that his share will be reduced to five hundred acres. These men are very naturally opposed to the allotment, and are opposing by all means in their power. The value of their lands offers a temptation to adventurers to marry these Indian girls for the sake of their inheritance. In order to prevent such matrimonial investments, the Choctaw Legislature has placed the license fee at one thousand dollars for a white man to marry an Indian and share the allotment. Another law passed by the tribal legislature imposes the death penalty upon any Indian who sells any part of his land to a white man. While it is impossible to acquire lands at present, yet the United States Government has made provision that lots in any incorporated town may be sold to aliens. This, however, is only "a quit claim" which the purchaser obtains from a citizen; and when the commission appears to make titles from the United States Government, it is necessary to pay a small amount to the Government and obtain the property by "letters patent."

The material development of the country is marvellous. New railroads are not simply being projected, but being built, in every direction. Coal deposits and oil fields are being discovered, and options are being sought by great corporations from the tribal legislatures for developing these natural resources. This is causing population to pour into the Territory from every part of the United States.

It is said that Henry Clay once climbed the Alleghanies and put himself in the attitude of one listening, and exclaimed, "I hear the tramp of millions; they are the myriads who are to occupy and populate our great Western country!" Great prophetic soul, who saw the future glory and development of our country; and yet it has gone far beyond his vivid imagination! The human fancy can scarcely forecast the future of the Indian Territory! The next United States census will show fully two millions of people in that great section! There are

perhaps one hundred towns and cities in the Territory to-day, containing, on an average, more than one thousand inhabitants each. They spring into existence under our very eyes! Between the visits of the Secretary of Home Missions (six months apart), towns had sprung up which had no existence in thought at the time of the first visit. They are not mushroom growths, as one might imagine. They are buildings of brick and stone, and, in many instances, of rare architectural designs.

It furnishes the Presbyterian Church the greatest opportunity, perhaps, which will come to her in the twentieth century. The country is prejudiced in favor of the Presbyterian Church in many sections by reason of the splendid work done in behalf of the Indians. Nearly all of these towns contain a fair proportion of Presbyterians. It is true there are difficulties, and salaries are small; but where is the man, called of God to preach the gospel, who would not choose to spend his energies in the midst of the living masses of unevangelized people at a sacrifice, amid self-denials, rather than in a well-feathered nest, and preach to empty pews? The writer has stated, again and again, that if he were at the beginning of his ministry, with his present knowledge of conditions, he could not be chained on this side of the Mississippi. If the young men will give "the dew of their youth" to the work, and the church will furnish the means, we may confidently expect, within a few years, that the Synod of the Indian Territory will not only be a possibility, but one of the important factors in the development of the church, and not by any means the least in the Sisterhood of Synods.

THE WORLD'S CONVENTION.

By Thornton B. Penfield, Ph. D.

Student Representatives of Associations in Many Lands in Conference at Sorö, Denmark.

To those who were privileged to attend the Conference of the World's Student Christian Federation, held in Denmark last August, the gathering has been a most happy memory. Ninety-one accredited delegates, representing the student movements of twenty-nine countries, came together at the beautiful Lake Sorö, and were entertained by the Danish Government in the historic "Akademi," through whose classic halls have passed, in the years since the eleventh century, some of Denmark's most noted young men. Aside from the gathering of the Federation, Sorö is an interesting place. Two of Denmark's kings lie buried in the stately cathedral adjoining the "Akademi," and the grave of venerable Bishop Sampson, known in history as the "Fighting Bishop," lies within a stone's throw of the chapel. But it is probable that the villagers in this quaint little town have never been more profoundly stirred than they were at the sight of the visitors from afar. From an American point of view, one of the most interesting features of the Conference was to see the little Danish children, in their "clumps" or wooden shoes, trotting around the streets after the foreign representatives, in their picturesque garb. Never before in the streets of Sorö had a Chinaman, in full Chinese costume, walked side by side with a Hungarian, in whipcord and long boots. It was a sight long to be remembered, not only by these simple-hearted Danes, but by all the visitors as well.

Looking back upon the Conference, two things stand out especially in memory. One is the force of the personality of those who were present; and the other is the strength of the addresses given in the programme. The leading spirit of the Conference was naturally Mr. John R. Mott, the General Secretary of the Federation, so well known and beloved by students the world over. Next to him undoubtedly stood Dr. Karl Fries,

of Sweden, whose lovable nature and wonderful versatility won the admiration of every delegate. The way Dr. Fries would swing from one language into another, using six or seven different languages in the course of the morning's programme, explaining obscure points to muddled delegates in their mother tongue, and slipping back into the language of the convention with graceful facility, was a stock subject for conversation. Count Moltke, of Denmark, and Baron Nicolay, of Russia, were almost equally prominent. Both are men of magnetic personality and deeply spiritual lives. The movements in several of the European countries owe much of their vitality to the magnificent leadership of these men.

Perhaps the most sought for among the delegates were Prof. W. Chen Cheng, of China, Dr. W. Sasamori, of Japan, and S. K. Data, of India. Representing the splendid work of the Orient, with their hearts on fire with eagerness and zeal for the extension of the Kingdom of God among their countrymen, and with the ability to express the burning desires of their hearts, these men were, under God, used in a marvellous way among their fellow-delegates. Some of the most helpful addresses of the Conference were given by the Rev. Dr. J. Ross Stevenson, of New York, the Chairman of our Theological Section of the Student Young Men's Christian Associations of America, and by Dr. N. Walling Clark, of Rome, Italy. Mr. Mott's presentation of the world-wide work and his address upon the presence and influence of the Holy Spirit, created a profound impression. All addresses were given in both English and German; many of them also being given in French, Danish or Sweden. There was hardly a delegate present who could not understand either English, German or French. A feature of the Conference was the Educational Exhibit under the care of Mr. H. P. Andersen, of New York.

The countries represented by delegates were Africa, America, Australia, China, England, Scotland, Ireland, France, Holland, Denmark, Norway, Sweden, Russia, Belgium, Germany, Finland, Iceland, Switzerland, Italy, Portugal, Asia Minor, Bulgaria, Turkey, Syria, Austria, Bohemia, Hungary, India and Japan.

Among other things stated in Mr. Mott's annual report to the Conference were the following:

"The World's Student Christian Federation now embraces

within the eleven movements of which it is composed 1,540 associations, with an aggregate membership of over 82,000. This is double the number included in the Federation when it was organized.

"Two years ago it was reported that there were thirty-nine buildings devoted to the service of the student movement in different lands and that their combined valuation was fully $1,000,000. Since then eleven other buildings have been erected or provided for financially, the total valuation of which is $425,000. Of these, six are in America, two in India, one in Norway, one in Japan, and one in China. Such enlarged and improved material equipment will greatly increase the usefulness and broaden the scope of the Association work at all the centres where the buildings are placed.

"In giving to each movement the world-wide horizon of Jesus Christ, the Federation has greatly enriched the sympathies and augmented the missionary spirit of its members. The very name, object and spirit of the Federation are a constant reminder to all its branches that they are debtors to the world; that they must not live unto themselves; that they must bear one another's burdens; that they should spread far and wide the inestimable blessings which they have received from God through others. The Federation has been a channel for the communication not only of ideas, but also of inspiration. What mighty impulses have been thus sent by the Holy Spirit from land to land.

"Incomparably the greatest service wrought by the Federation has been that of revealing to the Christian students of all nations, races and climes, with greater fulness and attractiveness than ever, their oneness in Jesus Christ. It has emphasized that high over all the peculiarities and differences that would divide us, stands our common faith, and, above all, our common Lord. It has also enlisted us in a common task, placing before us that inspiring objective—the world-wide extension of the Kingdom of Christ. By uniting in this sublime undertaking those who are to be the leaders in the various branches of the Church of Christ, the Federation has been instrumental in greatly hastening the realization of the prayer of our Lord, 'that they all may be one.'"

III. Editorial.

EDITORIAL STAFF.

Editor-in-Chief.
ASA D. WATKINS,

Business Manager.
J. L. LINEWEAVER.

Associate Editors.
W. A. ROSS,
JOSEPH DUNGLINSON,

Missionary Editors.
W. FRED. GALBRAITH,
A. M. EARLE.

Book Editor:
E. C. CALDWELL.

Review Editors.
PROF. G. B. STRICKLER, D. D., LL. D. PROF. T. C. JOHNSON, D, D., LL. D.

"1. THE maintenance of a religious periodical of high standard in the Southern Presbyterian Church. 2. The fostering of an interest and sympathy between the church and the Seminary." According to the constitution of our "Magazine Association," this is the object of THE UNION SEMINARY MAGAZINE. Some have objected that this periodical professes to be a student publication, and that students alone, therefore, should furnish whatever is printed in these pages. Probably because our Magazine Association has not enough money to warrant another arrangement, the students of Union Seminary do collect the material for this magazine and have it published. Nevertheless, the object of the periodical, as seen from the above quotation, is not *per se* to publish student exercises. It would be of advantage to the men themselves, and to the Magazine if our students would write more for their publication; but the *ideal,* at least, of our Magazine is to be of more than local advantage. What that ideal actually is, depends upon what is actually "a religious periodical of high standard in the Southern Presbyterian Church." Our interpretation of that phrase is our standard for the Magazine. Many will agree that the *highest* standard is not simply a periodical technically faultless—having learned and wholly logical discussions, technically orthodox views, titled and degreed contributors, and flawless print. That is too subjective. At the very most, it adds to the Southern

Presbyterian Church only a fine magazine. We wish we had that, but we need more. We need a magazine not only of high standard as a periodical, but also of high standard as a help to Christian workers. It is entirely possible for a publication to be the former without being the latter. While student editors might hardly aspire to publish a standard review, they may without presumption, and without failure, aspire to send out a thoroughly useful Magazine. And the Magazine that can be most used is, after all, the Magazine our church most needs. To serve has very high authority as an ideal. In fact, because we can find no higher authority, we can find no higher ideal. Be service, then, our standard.

The ideal fixed, how shall we make it real? How shall we set about making our Magazine of practical service to Christian workers? To begin with, by dealing with practical living subjects. Surely there are such subjects, and surely a magazine issuing from Union Seminary should be able to present them. A glance through the religious columns of our best reviews will, we think, confirm us in the opinion that there are, for us at least, more vital topics to be discussed and more useful suggestions to be made than they present. *Freak* might well be the common title of many of these learned essays; and *Hobby* set down as their only source. If our Magazine has a reason for existing, it is to start more helpful discussions. To treat practical subjects philosophically, and philosophical subjects practically, and both religiously, might be the aim of a new literary venture.

One of these practical questions that in our Southern Church needs to be discussed and discussed, presented and presented, is the old-new subject of *Missions*. There has undoubtedly been of late a missionary awakening in Union Seminary. There surely should be, at a place where are focused the missionary claims of our whole church. Besides, the marvellous student missionary movement of the world has swept us into its current. THE UNION SEMINARY MAGAZINE, therefore, should be a very missionary inspiration.

Still again, the spirit of revival, physical, practical, spiritual, should be set forth in this Magazine so clearly that those who run may read. Our vacant churches, our vacant ministers, our vacant treasury, our vacant territory, should cry out in these pages. There is something for you to do, Christian worker,

besides engage in theologico-metaphysical speculations. When there is such immense advancement in all Southern resource and Southern interests, there should be a corresponding advance in Southern religious work. But there is not. Let this Magazine say so.

The review columns of this Magazine should be of practical help to many a country preacher or secluded student. If these columns can give the judgment of men we trust, on books we are afraid to trust, it should save us many a wrongly-spent dollar, and should add to our libraries many a necessary book.

Altogether, the Seminary is the religious eminence, so to speak, from which we can, and should, comprehend the world's Christian work better than from any particular pastorate or church. Certainly opportunities at the Seminary for information and inspiration are unsurpassed. The danger is that as soon as one descends from the theological watch-tower, he drops into a particular division of the fight, where he is more or less apt to lose sight of the church's vast armies. Too often he loses interest in them, or forgets his coördination with the rest, and the necessity of his acting and advancing with the whole. A bulletin from "the watch-tower," therefore, should be of real value to the soldier in the trench.

Of course, none of this laudable service can be done without the coöperation of our church at large, and perhaps this is the substance, after all, of our discussion. The Seminary is to furnish the point of view, but the church must furnish the view itself. Only so far as we are kept in active touch with our individual ministers can we give forth anything to the body of the church. And this brings us to the second aim of our Magazine—"the fostering of an interest and sympathy between the church and the Seminary." For the Seminary to lose sight of the church (that is, of active church work being done), is to cease at once to prepare men for that work. It may prepare them theoretically for the world at large, and for times in general, but it needs to prepare them practically for the specific work of the present. On the other hand, for the church to lose sight of the Seminary (that is, of the equipment of men who are to make the church of the future), is at once to starve itself. But if the church would realize that these pages are its own, and would use them as its own, both student and pastor, while helping

themselves, would help each other, and thus at the same time, while building up this Magazine, would realize the very objects for which it came into existence. A. D. W.

HERE are two quotations from recent private letters to the MAGAZINE which may prove of interest to our readers:

"God bless that noble fortress of evangelical truth, the Union Seminary. THEO. L. CUYLER."

The other is also from Brooklyn, and reads:

"I wish your Magazine would use its influence to correct the habit of theologians, editors of religious papers, and authors of excellent books, who write and print 'the Second Adam,' instead of 'the last Adam.' I was reading a charming book on great Bible themes when your letter came to me; and thrice, on two adjacent pages, the unscriptural designation of our Lord, 'the Second Adam,' occurred.

"For many years I have been in the habit of marking these words as they have met my eye in reading, and substituting for them, as marginal readings, 'the last Adam.' Consequently, scores of my best books are marred in this way.

"If any one will turn to 1 Corinthians xv. 45–47, he will find the whole revealed truth on the subject. It is not for us to change the Scriptures, even if we cannot understand why they are as they are, in whole or in part. 'The first man Adam was made a living soul; the last Adam (was made) a quickening spirit. . . . The first man is of the earth, earthy; the second man (is) the Lord from heaven.' But the fact that he was the Lord from heaven, gives no one the right to call him 'the second Adam,' with or without quotation marks.

"I can conceive of a long succession of men of the earth, earthy, yet by grace heirs of glory, and closely related to other men for their salvation, because made servants of the Lord for that purpose. But I cannot conceive of more than two representative Adams, viz., 'the first man Adam,' the head of the human race, and 'the last Adam,' the head of the redeemed children of God. He forever closes the series.

"Yours sincerely, JOHN D. WELLS."

IV. The Seminary.

THE ninety-first session of Union Theological Seminary was opened on Wednesday, September 10th, at 4 P. M. The opening exercises in the chapel were presided over by Dr. C. C. Hersman, the Chairman of the Faculty. The Rev. W. R. Dobyns, D. D., of St. Joseph, Mo., delivered the opening address, presenting as his subject *"Four Essentials to Acceptable Service."* The essentials mentioned were "(1) A Consecration Born of a Sense of God's Call; (2) A Consistency Born of a Sense of his Presence; (3) A Courage Born of a Sense of his Power; (4) A Confidence Born of a Sense of his Approval." A noteworthy feature of the enjoyable address was its *cheeriness* and *encouragement*—this being a striking departure from the usual method of scaring the new students out of their wits with the ominous warnings of the opening address. Those entering with trepidation upon a solemn work will no doubt thank Dr. Dobyns for his greeting.

On Sunday night, September the 14th, Dr. Russell Cecil preached in the Seminary chapel.

The first rally of the Y. M. C. A. of Union Seminary was held on Monday morning, September 15th. Dr. A. L. Phillips presided with his usual snap and breeziness, and twelve of the students gave each a three-minute testimony concerning his summer work.

The Missionary Department of the Y. M. C. A. was fortunate in securing for their first monthly address, October 5th, the Rev. R. J. Willingham, D. D., Corresponding Secretary of the Board of Foreign Missions in the Southern Baptist Church. Dr. Willingham spoke on "The Pastor and Missions."

The missionary work of Union Seminary was probably never on a sounder basis. For local mission work a more systematic

method has been adopted, by which a central committee investigates all possible fields for Christian labor in and about Richmond, striving to see that each point receives its due amount of help from the Seminary. The mission-study classes have a full attendance, under the direction of Mr. W. F. Galbraith and his six assistants.

The officers of the Association are: President, Motte Martin; Vice-President, W. M. Walsh; Treasurer, A. M. Earle; Secretary, H. H. Monroe.

Prof. W. W. Moore and family spend this winter in Scotland, in England, and on the Continent. Dr. Moore's work in the Seminary is being done most acceptably by the Rev. J. G. McAllister. Mr. McAllister belongs to the class of 1901, and held the Hoge Memorial Fellowship during the session 1901–'2.

The evening of September 9th saw the first wedding in the new Seminary Chapel, when Miss Elsie Bell Smith, daughter of Dr. James P. Smith, was married to Mr. Charles F. Myers, of Lexington, Va. The ceremony was performed by the father of the bride, assisted by Dr. Russell Cecil, of the Second Church. Mr. Myers is a member of last year's senior class, and is now studying at Princeton. Both he and his bride are of families prominent in the Presbyterian Church for devoted ministerial and missionary work, and they have the earnest good wishes of the Seminary community.

REGISTER OF STUDENTS OF UNION THEOLOGICAL SEMINARY.

Senior Class.

J. N. Clegg,
A. M. Earle,
J. E. Flow,
W. F. Galbraith,
C. R. Lacy,
Motte Martin,
J. B. Massey,
W. E. Phifer,
Micheaux Raine,
L. F. Ross,
W. A. Ross,
R. G. See,
J. R. Sevier,
J. A. Simpson,
A. D. Watkins.

MIDDLE CLASS.

J. I. Armstrong,
E. C. Caldwell,
W. P. M. Currie,
G. B. Duff,
J. Dunglinson,
R. E. Fultz,
F. M. Hawley,
P. F. Jones,
J. L. Lineweaver,
E. C. Lynch,
C. S. Matthews,
T. L. Moseley,
H. H. Munroe,
R. H. Orr,
H. H. Patrick,
M. F. Pilson,
E. B. Robinson,
J. M. Sieg,
W. M. Sikes,
J. P. Smith, Jr.,
W. M. Walsh,
S. G. Wood.

JUNIOR CLASS.

F. A. Brown,
L. B. Hensley,
P. B. Hill,
W. E. Hill,
Clyde Johnson,
O. H. Matthews,
T. J. McConnell,
C. H. Pratt,
A. L. Rhea,
H. L. Ross,
W. H. Stuart,
F. D. Viehe,
W. S. Wilhelm.

SPECIAL STUDENTS.

P. C. Irwin,
S. O. Wright.

THE Rev. James K. Hazen, D. D., Secretary of Publication of the Presbyterian Church in the United States. Born at West Springfield, Mass., April 29, 1833. Died, at his home, near Richmond, Va., August 22, 1902.

MRS. L. H. CALDWELL, wife of the Rev. A. S. Caldwell, of High Point, N. C., died October 10, 1902. The burial was at Rock Hill, S. C. Mrs. Caldwell was the mother of Mr. E. C. Caldwell, of the present Middle Class.

V. Criticisms and Reviews.

CALVIN, TWISSE, AND EDWARDS ON THE UNIVERSAL SALVATION OF INFANTS. *By John Weldon Stagg.* Presbyterian Committee of Publication, Richmond, Va. Illustrated with portraits of Calvin, Twisse, and Edwards. Price, cloth, 50 cents.

We believe that this is the first book published under the immediate direction of Acting Secretary Phillips, of our Publication Committee. It is a tribute to the enterprise and good taste of the publishers. It is a book that should be in every Presbyterian home.

The elect infant clause of the Westminster Confession has been a source of trouble and a storm-centre of controversy wherever the Presbyterian Church has had to contend with other denominations. On the one hand, the church is not responsible for the slanders that have been directed against her on account of this clause of the Confession, for the practically universal belief of the church is that all infants dying in infancy are saved. On the other hand, those who have had to contend with these slanders have pointed out the difficulty of answering them so long as this clause remains unexplained in the Confession. Even some within the pale of Presbyterianism, who have no great zeal for Calvinism, have attempted to throw discredit upon the Westminster Fathers, and upon the great man of Geneva, because of their alleged adherence to the horrible doctrine of infant damnation. And, worst of all, some who have been led to believe this accusation against the fathers, and whose conservatism, excellent in itself, tends to make them defenders of the indefensible, whenever a matter concerns the history of the Presbyterian Church, have horrified their brethren by saying that these revered fathers of the church at least believed in the doubtfulness of infant salvation, and that because the Bible itself is silent on the question, and, moreover, that as the fathers believed, so will they.

In the first revision controversy in the Northern Presbyterian Church, the point was made, and was not successfully refuted, that John Calvin, and William Twisse, the prolocutor of the Westminster Assembly, believed in the damnation of dying infants, and hence that the clause of the Confession ought honestly to be interpreted in the light of what the Westminster divines meant to say. On account of the Briggs controversy, this revision movement failed, the Presbyteries having refused to adopt the overtures.

In the spring of 1900, Dr. Hillis, then a Presbyterian minister of a Congregational Church of Brooklyn, exploded a bomb, which raised a considerable noise, and succeeded in blowing himself through the open door of Presbyterianism to a more harmless position on the outside.

But this explosion, and the discussion following, led the Northern Assembly to appoint a committee of revision, with orders to report to the next Assembly. Of course, this was the signal for a general onslaught upon the Presbyterian Church by every anti-Calvinistic pamphleteer in the country. One of these scribes got an article into the *Literary Digest*, containing all the stock quotations from Calvin, Twisse and others on the subject of Infant Damnation. A Cumberland Presbyterian minister, Dr. J. V. Stephens, wrote a book upon the subject, "Elect Infants."

Dr. J. W. Stagg concluded, during this discussion, to make an investigation to the full extent of the Calvin literature. Disputed passages were examined in the original Latin or French, and after the most painstaking and thorough search, he prepared an article for the *Presbyterian Quarterly* (January, 1901), entitled, "Three Maligned Theologians," which was accepted as a demonstration by some of the most acute scholars of America.

Several of our Southern ministers urged its re-casting for publication in permanent form, and this has just been accomplished, in the beautifully printed volume before us.

An unfavorable review of the article in the *Quarterly*, by the late Dr. Gray, of the *Interior*, led to a debate upon the character of John Calvin, conducted in the columns of the widely circulated *Interior*, some of the evidence for the defence being furnished by the *Quarterly* article. The debate was transferred to the *Literary Digest*, and thus given to a still larger circle of readers. Certain it is that there has been a tremendous reaction toward the Calvinism of Calvin, from a time when none seemed so poor as to do him reverence. And we are inclined to think that this is due in no small measure to the public challenging of the traditional view, by one of our Southern ministers, in the midst of the labors of a busy pastorate.

The book is much more than a re-casting of the *Quarterly* article, simply the original position being maintained.

The arrangement is excellent, and the argument cumulative.

Our author assumes the offensive in the first chapter, in discussing the different systems, showing that Arminianism illogically believes in the salvation of all infants, while holding to its doctrine of good works, and quoting a paragraph from John Wesley as to the doubtful salvation of unbaptized children, which should put some of our Methodist brethren to thinking who have been most glib in their second-hand quotations against Calvin. The author shows that the modern Episcopal doctrine of baptismal regeneration restricts the doctrine of this church to the teaching that baptized children are saved. His conclusion is that Calvinism is the only system that logically teaches the salvation of all infants dying in infancy.

Calvin's view of the covenant is then considered, its extension in the New Testament to the children of the heathen, and of Papists, who "cease not to be the children of saints, though it be necessary to go farther back for their origin. God does not stop at the first degree, but diffuses the promise of life to a thousand generations."

This exposition of the covenant as discussed by Calvin is of especial importance, since some of our good brethren of the Southern Church seem to be hung up just here, and prevented from going the whole length of affirming the universal salvation of infants.

After a discussion of the doctrine of the original sin from the standpoint both of Pelagianism and Calvinism, the second chapter gives a most satisfactory treatment of "Regeneration, the Essential," in which our author amplifies Calvin's profound argument from the blessing of the "state of infancy" itself by Christ, shows that Calvin's doctrine of infant regeneration removed the century-old barrier to infant salvation, and that his doctrine of reprobation is so stated as necessarily to preclude infant reprobation.

The "immense transition" is not, as some of the Princeton School have affirmed, from the time of Calvin to the time of Hodge, but from the time of Augustine, with his mild hell for unbaptized children, to the time of Calvin, the certainty of infant regeneration effectually opposing the doctrine of infant damnation, as held by the Romish Church, as well as by Servetus and by the Anabaptists of Paul's day.

It is a little hard for Dr. Stagg to curb his impatience in showing how Calvin has been maligned by latter-day scholars, who pretend to have made a thorough investigation of the facts. The refutation of these modern maligners of Calvin leads naturally to the consideration of his earlier maligners, in controversy with whom are to be found some of the sentences that have been rather overworked by the other side. Copious quotations from Calvin's works effectually dispose of the interpretation that has commonly been made of these disconnected sentences.

Dr. Briggs, who is supposed to have the largest library attainable of the Westminster literature, says, "In the seventeenth century orthodox theologians, so far as I have been able to determine, were unanimous in opinion that the heathen infants were doomed to everlasting fire." And he quotes Dr. Twisse, in a hypothetical sentence, that God should not be accounted the father of cruelties, even if all the infants of Turks and Saracens, dying in original sin are tormented by him in hell fire. It is somewhat singular that Dr. Briggs did not discover in the same sermon on the "Riches of God's Love," this deliberately expressed opinion of the great divine: "That God of his mere pleasure created all, but of his mere pleasure damneth none, but every one that is damned is damned for his sin, and that wilfully committed and contumaciously continued in by them that come to ripe years." And Dr. Thomas Ridgley, in his lectures on the Assembly's Shorter Catechism, says that this opinion of Dr. Twisse was "well known." It was left to a Southern minister to discover that opinion as against all the library resources of Union Seminary, New York.

The chapter on Jonathan Edwards effectually disposes of the crude interpretation of his language made by Dr. J. V. Stephens, *et id omne genus* (?), and while there is in Edward's works no such clear and

striking expression of opinion as to the salvation of all dying in infancy, the argument is clear "that Edwards left no data upon which to construct a theory of infant reprobation."

A brief chapter is given to the Scripture doctrine of the salvation of all the dead children. The last chapter is entitled, "The Confession Historic and Statement Clear."

Dr. Stagg quotes Dr. Shedd, one of the conservative of the conservatives, who gives three interpretations of the elect infant clause, and says that "probably each of these opinions had its representatives in the Assembly, and hence the indefinite form of the statement." The three interpretations persist till this day, so that the proposition thus differently understood could hardly be called "clear." There is undoubtedly much force in the contention that the Confession is an historic document with which it is a sort of Philistinism to tamper in any way. And also in the position which Dr. Stagg supports, that it would be a reflection on the Westminster divines to amend the Confession so as to make it appear that they had believed in the possibility of infant damnation. We wish that some one would prove what the belief of those divines was on that question, as conclusively as Dr. Stagg has proved what their eminent prolocutor thought about it. But that has not yet been done, though we live in hope. It may be that Dr. Twisse was a minority leader on that question as on that of premillennialism. Since the revelations that have been made by articles, speeches and Assembly resolutions, in the Southern Church in the twentieth century, it is not difficult to suppose that some of the Calvinists of the Westminster Assembly were like-minded.

But we are philosophically curious to know what will be the effect of this remarkable book upon the thought of the church and its future action. Will the church say that a confession of the need of revision on this one point, would be a slander of the fathers of the church, since they did not believe any such horrible doctrine as the possibility of infant damnation? Or will the clear proof of the position of these three great men, so strengthen the faith of those who have been thinking that infant damnation might be true, since Calvin and others believed it, that this reactionary objection to a clearing up of the confessional language will disappear? Undoubtedly the supposed necessity for defending the Confession has crippled the arguments of some of our great thinkers, when discussing infant salvation. Even Stuart Robinson was led into a palpable contradiction here. He argues strenuously that "all the dead children are saved," and from the "direct statements of Scripture." But when answering the question, Why does the Confession say, "Elect infants?" He declares that "When the Bible stops speaking, the Confession stops."

Dr. Stagg's argument is that neither Calvin, nor Twisse, nor the Confession are silent, and that the Bible is radiant with the doctrine. The interesting question is, Would it be slandering the fathers to change the wording of the Confession, or would it be a removal of a persistent occasion of slander against them, and of the opportunity for future

slander of our church by those who attempt to defend the Confession in proclaiming the doubtfulness of infant salvation?

Dr. Stagg has proved, from the Scriptures and the fathers, that "all infants dying in infancy, being included in the election of grace, are regenerated and saved by Christ through his Spirit."

For the testimony with which it is filled, for the sound and comprehensive view of the Calvinistic system, for the masterly defence of the great trio of Calvinists, rehabilitating them in the popular mind, the book ought to be in the library of every Presbyterian household. It is a good book. We are ready to say that it is a great book. The reader will be charmed by its vigorous, terse, Saxon style, and it will repay the close study of thinking men and women, while the originality of both thought and expression is evident on every page.

Charlotte, N. C. A. J. McKelway.

World-wide Evangelization: The Urgent Business of the Church. Addresses Delivered Before the Fourth International Convention of the Student Volunteer Movement for Foreign Missions, Toronto, Canada, February 26–March 2, 1902. One volume, 800 pp., xii. and 691. Price, $1.50. New York: Student Volunteer Movement for Foreign Missions. 1902.

The Student Volunteer Movement for Foreign Missions was called into being in 1886. It was intended, primarily, to raise up among the students of North America a sufficient number of capable missionary candidates to meet the needs of the various missionary societies and boards. A subordinate purpose has been, from the first, the helping of these student volunteers in their preparation for their life-work. Another aim is to develop amongst Christian students who are to remain in this country, either as pastors or laymen, a sense of responsibility to aid in the foreign missionary enterprise by intelligent sympathy, by giving, by prayer, and by developing a more general sense of the missionary obligation in their several communions.

It has been the policy of the movement to hold once in a student generation an International Convention. In his address on the "Progress of the Volunteer Movement" before the Toronto Convention, Mr. John R. Mott says of these conventions:

"The first, held in Cleveland in 1891, was attended by 680 delegates, representing 650 institutions, all the leading missions boards of North America, and nearly every mission field. At the second, held in Detroit in 1894, there were present 1,325 delegates, including students and professors from 294 institutions, the representatives of fifty-four American and Canadian mission boards, missionaries from all the great mission fields, and the national leaders of the various organizations that work among young people. In 1898, the third convention met at Cleveland, with an attendance of 2,221 delegates. Of these, 1,598 students and 119 professors came from 461 institutions. There were 89 returned missionaries, 80 national and State officers of Young Men's and Young

Women's Christian Associations, 20 national and state officers of Young People's Societies, and 11 editors of religious papers." (Page 42.)

In Appendix C., of the volume before us, we read of the Toronto Convention, that it was attended by 2,957 delegates from 465 institutions; that of these there were 2,225 student delegates, 78 graduate and out-of-college volunteers, one fraternal delegate (from Great Britain), 247 presidents and faculty members of educational institutions, 15 officers of national and state young people's movements, 28 secretaries of the Young Women's Christian Association, 70 secretaries of the Young Men's Christian Association, 107 foreign missionaries, 29 editors of religious papers, five speakers not otherwise classified, 13 representatives of the Executive Committee and Secretaries of the Volunteer Movement, and 57 unclassified.

This volume is proof that this body showed itself to be not only large numerically, but very energetic, able, and conservative, and spiritual; it lies before us a large octavo of 691 pages, the pages averaging 450 words, perhaps. The numerous papers and addresses which go to make up the volume are not of equal value. Some few of them have little value; but many of them are papers of great ability and instructiveness. Amongst these may be instanced Mr. Mott's address on the "Progress of the Volunteer Movement;" that of Dr. S. H. Wainright, of Japan, on "The Intellectual Preparation Necessary for Candidates for Foreign Missionary Service"; that on "Points to be Emphasized in Preparation for Missionary Work," by Prebendary Fox; that on "The Necessity of Making the Financial Plans of the Church Commensurate with the Magnitude of the Task of the World's Evangelization," by the Hon. Samuel B. Capen, LL. D., of Boston. Mr. Capen begins his very superior paper as follows:

"Three factors are essential in the prosecution of missionary work. First, prayer; second, the blessing of the Holy Spirit, and third, money. The question which your committee has given me to discuss has to do with simply one phase of the third, namely, the necessity of broader financial plans. It is not a question of methods, but of needs. The greatest work of the last century was that of foreign missions. In the majesty of the conception, in the bravery of the leaders, and in the greatness of the results, it stands without a peer. But that work, glorious as it was and is to-day, has been sustained practically by only a small minority of our church members. It is believed that not one in ten has made any sacrifice worthy of the name for the work. When the ten lepers were cleansed, and but one returned to give thanks, the Master asked, with pathetic tenderness, 'Where are the nine?' As he looks at many to-day who have been spiritually healed, and sees in their paltry gift the proof of their ingratitude, does he not ask a similar question, 'Where are the nine?' It is because a majority of the church have been trifling with missions, and leaving the few to fulfil the trust, that the question before us becomes one of supreme importance."

Mr. Luther D. Wishard has an inspiring and informing paper on, "How One Thousand Missionaries Are Supported," and Mr. Robert E.

Speer a very stirring one on, "The Wonderful Challenge Presented to This Generation of Christians by the Abounding Resources of the Christian Church."

There are many others of almost equal importance with some of these named, but space would fail us to name them. We have been much pleased with the abounding evidences of broad intelligence and clearness of vision on the part of most of the speakers and writers, and not less so with their generally spiritual, conservative attitude, their seemingly unfeigned piety and earnest devotion. There are instances of the outburst of Keswickism, two or three of them. But, if these speakers *knew* what their words meant, they were but a bubble on the stream of truth, flowing with broad and deep current from the convention platform. There was more of womanism in the convention than goes down well with Paul's teaching as to woman's place in church work and worship. That is the chief matter for regret.

The Rev. J. A. McDonald, editor of *The Westminster*, Toronto, wrote of the convention, "A dominant purpose organized the programme and made every meeting and every detail tell specifically for the clearly grasped object of the whole movement. There were no side issues or irrelevant discussions. Each speaker was expected to say something, not anything, and the thing he said was a necessary part of the convention's message. As a result, the speaking was of an unusually high order." Hence we have, also, in this book papers of improving and quickening power, not only on the more general aspects of the missionary problem, but on the *status* of the work, its needs and promises, in the several fields, of Africa, of Burma, Ceylon, Siam and Leos, of China, of India, of Japan and Korea, of Jewish Missions, of South America and the West Indies, of Turkey, Syria and Egypt; and papers also on the several methods of mission work, such as the evangelistic, medical, educational and literary; and reports of the "Professors' Conference," of the Conference of the Leaders of Young People's Societies, and of the "Editors' Conference."

The book claims to give the addresses, informal discussions and questions of the various sessions substantially as uttered, though with such "emendations by the speakers and the editors as seemed necessary in the interest of clearness and profitable abridgement." The editors have made an effort to make the volume serviceable as a book of reference. With this end in view they have prepared a very full index; in Appendix A, they have given a large and valuable list of missionary literature; in Appendix D, they have presented excellent outlines for use in the conduct of missionary meetings, the lessons being based on the materials furnished in this book. In Appendix E, they have gathered references to a large number of illustrative paragraphs found in the book, which may be used by preachers and others, talking on missions and kindred subjects. It is, therefore, a book all the materials of which are made easily accessible.

It is a book that every pastor and missionary, and every layman interested in the present conditions, the present needs, opportunities,

encouragements and obligations to missionary effort, would do well to possess. We have read it from start to finish, with the exception of the Index, with the impression resulting that it is nothing short of a great book. THOMAS CARY JOHNSON.

THE PROGRESS OF DOGMA: Being the Elliot Lectures, Delivered at the Western Theological Seminary, Alleghany, Pa., 1897, by *James Orr, M. A., D. D., Professor of Apologetics and Systematic Theology, United Free Church College, Glasgow.* A. C. Armstrong & Son, New York.

In this work the author gives, in a very interesting way, the history of the development of doctrine in the Christian church, that there may be implanted in the reader the conviction that here, as everywhere else, "an increasing purpose" runs "through the ages," "and that the labor spent by myriads of minds on the fashioning of dogma has not, as so many in our day seem to think, been utterly fatuous, and the mere forging of fetters for the human spirit." The reader, unless he be already a proficient in this department of study, will find here much useful information. The apologetics of the second century; the theological controversies of the third and fourth centuries in regard to God; the anthropological controversies of the fifth century in regard to man and sin; the Christological controversies from the fifth to the seventh centuries in regard to the person of Christ; the soteriological controversies from the eleventh to the sixteenth centuries in regard to the atonement; the controversies of the sixteenth century in regard to the application of redemption, or justification, and recent discussions on the subject of eschatology, are given, of course, in a brief way, and yet with sufficient fulness to enable the reader to understand their scope and results. The book is not avowedly controversial, and yet does not conceal the fact that "its standpoint is out of harmony with prevalent tendencies, and that it is prepared for wide dissent from many of its statements and conclusions." Of course, the reference here is to such writers on the history of dogma as Harnack, whom, in many passages, it seeks to controvert. The informed reader will observe that the two authors are in direct conflict, Harnack holding that the progress of doctrine has almost always been downward, the pure gospel of Christ becoming more and more corrupt from human perversion and adulteration, while Orr insists that the progress has in the main been steadily upward, and that as the result of the agitations of the ages, the church, as to the most important doctrines of religion, has succeeded in giving them a credal form which will never hereafter be essentially changed.

The book has not entirely escaped criticism, even from those who are in full sympathy with its purposes, and who, in the main, agree with its conclusions. The views of the author on the formation of the canon; his account of Augustine's doctrines of predestination and regeneration, and the somewhat inadequate impression left by what he has to say on eschatology, have been objected to, and other just criticisms might be made. It is, however, a book of very great value, and would be very helpful to our younger ministers. G. B. S.

THE LIFE OF CHRIST. *By William J. Dawson.* Philadelphia: George W. Jacobs & Co. Pp. xiv., 452.

This is another new life of Him who is still the world's center of thought. And it is, in many respects, a remarkable book. It is remarkable among other things, because it is quite unlike any other life of Christ with which we happen to be familiar; also, because of its suggestiveness; as a piece of good writing; because of what it does not contain, and chiefly because of its *naive* inconsistency.

The author's object, expressed in the preface, "is to depict the human life of Jesus as it appeared to his contemporaries." With this in view, all vexing "problems of theology and metaphysics" are to be neglected, as far as such an impossible course is found to be possible. But our author finds himself compelled to confess at once that he soon found this task quite beyond him. The first chapters of the book, he tells us, were written with this purpose in mind, and this is abundantly evident in the book itself. The birth and early life of Jesus (Chap. I.) are treated upon a plane sufficiently low for the baldest naturalist: "The stories which cluster round the nativity of Jesus are full of idyllic charm." "A common idea is expressed . . . the existence of some celestial commotion over a terrestrial event of the highest consequence to man." "What men expect they are always prepared to see." This, and more to the same effect, is all very true in the abstract, but all very false when applied to the events of the gospel story. Throughout the account the effort seems not only to be to neglect the vexed "problems of theology and metaphysics," but to eliminate the supernatural altogether. And our suspicions on this point become certainties when we read, as in Chap. IV. that our Lord "throughout his ministry relied much on his singular power over the human will. It served him as the most potent of all weapons in dealing with cases of hysteria and mental affliction." But one hardly has time to quarrel with the author for this banality before we find him, to our entire satisfaction, falling back upon the old-fashioned hypothesis of supernaturalism. Thus, the miracle of Cana was really a—miracle! "By some strange alchemy the water is turned to wine."

In Chap. IX., which treats specifically of Jesus as a miracle-worker, we find this kind of confusion worse confounded. Our author stumbles hopelessly in his attempts to "tote" water on both shoulders. Thus the healing, *in absentio*, of the nobleman's son in Capernaum is described in the same breath as one of the Master's "best authenticated acts of mercy," and as "a coincidence so remarkable" that it "was naturally interpreted as a miracle." In spite of the fact that John specifically speaks of this incident as "the second miracle that Jesus did," our author insists that it "was not necessarily a miracle at all." Other cures wrought were due, he thinks, to "magnetic force or hypnotism, joined with strong faith in the person healed." Why, even Catherine of Sienna did as much as that! Curiously enough, when our author comes to discuss the raising of Lazarus (Chap. XXII), "though the narrative is full of special difficulties," he comes uncompromisingly to

the conclusion that this remarkable story is neither invention, nor parable, nor yet a "drama," alias *trick*, arranged by the collusion of Jesus and his friends. It is a miracle, pure and simple. Here, then, we have the spectacle of a man choking at a gnat and calmly swallowing a camel!

The treatment of the resurrection of Jesus is equally unsatisfactory and confusing. Jesus really died, and was buried, but just what our author would have us to understand by his resurrection is by no means clear. He tells us, in direct contradiction to Luke xxiv. 12, John xx. 7, that Peter, upon going into the empty tomb, "saw the grave-clothes lying fold for fold, as though the body still reposed beneath them; he saw the white turban in the hallowed niche at the end of the stone *loculus*, as if the head of Jesus still rested there, and he was instantly aware that nothing in the tomb had been disturbed." The divine body, "etherealized and spiritualized, now free from the limitations of physical law, had passed through its cerements, had floated upward, light as air, had become a form celestial." Such a ghost theory is certainly most unsatisfactory. It is made all the more so when, an instant later, this "etherealized and spiritualized body" is capable of "a light footstep," and of "standing in the silent dawn with . . . gathered lilies in his hands," and of talking to Mary, and then to be told, on the next page, that all this was done by "a luminous shadow . . . which bore a resemblance to Jesus," and more to the same effect. And amid it all, the author holds firmly to the reality of the Master's resurrection as the very central citadel of Christianity! He has some very pertinent and trenchant observation on the "hallucination" theories of rationalism. What is one to make of such a confusion of ideas? Were it not for the fact that the author assures us that he cherishes the idea of writing his book "through twenty years of public teaching," the conclusion would be justifiable that its immaturity was due to his own youth!

Mr. Dawson's grasp of the doctrine or idea of inspiration is exceedingly easy. He certainly seems to believe in the historicity of the gospels. But he thinks "constant allowances must be made . . . for the mental limitations of the writers, for the spirit of the time in which they lived, and for the rudimentary knowledge of criticism which they possessed." Now that is exactly what we want to say about our author! His mental limitations, in certain directions, are certainly great. His mind, evidently, is not big enough to take in, at once, his subject. He lacks the power of generalization. As for the influence of the spirit of the times upon him, is it not abundantly plain that the present tendency to put the gospels back to the earliest age compels Mr. Dawson's treatment of the miraculous? If the gospels were written by the men who saw Jesus, then the presence of the miraculous in them can only be accounted for by the credulity, fervor, or untrustworthiness of these witnesses themselves. And every page of Mr. Dawson's book almost is evidence of his "rudimentary knowledge of criticism." What kind of criticism is it that can pen the following: "The statement made by John that Judas was a thief must be dismissed as unproved. It is not corroborated by the other evangelists." Well, neither is the story of Laza-

rus, related by John, thus corroborated. Why not wave it aside also as unproved?

But enough in the way of fault-finding. This book has some decided merits. It is well, and sometimes beautifully, written. It is the most suggestive life of Jesus we have ever read. The author is gifted with an imagination both fertile and vivid, and wields a pen facile enough to follow it. There are frequent illuminating touches, as when he asks, on page 32, whether the prophecy of Hosea, "Out of Israel have I called my son," is capable of a wider and more accurate interpretation than St. Matthew gives it?" and in reply paints a picture of the "Carpenter of Nazareth armed with the tools of his craft, wandering among the palms and temples of other countries than his own. The chapters on "The Unchaste" and "Social Truths" are well worth reading. If ministers want a book that will be helpful in sermon-building, that will stimulate the imagination and compel thought; if they want a book that will prove delightful reading for the evenings of a whole week, we commend them to this one.

Columbia, Mo. W. W. ELWANG.

LEBEN JESU. *Von Dr. Oscar Holtzmann.* J. C. B. Mohr, Tübingen und Leipzig. 1901. Pp. 428.

So far as the reviewer is aware, this is the last addition to the already well-nigh innumerable biographies of the unique Galilean Personality. In view of what both reverent and skeptical scholars have heretofore accomplished in this department of Christian bibliography, the question is pertinent, whether the present work was needed, whether it tells any new facts, whether it places the old ones in a newer and a truer light. Our author anticipates the query, and intimates that recent investigations have led to a decided clearing up of hitherto vexatious problems in our understanding of the Master's life, such, for instance, as the unfolding of his Messiah-consciousness, and his use of the familiar self-designation, Son of man. Dr. Holtzmann would further justify his book by the assertion that heretofore no definite principle seems to have governed the articulation of the incidents of the several gospel stories into the whole life-story of Jesus, and that the world's conception of his Personality ought to be, even from the accessible scant sources, much more clear and virile. He intimates that these things are more or less corrected in his book.

Logically, the first discussion turns upon the question of the sources. Of these the oldest and most reliable are Paul's genuine letters. In view of what Von Manen, of Leyden, and Schmiedel, of Zurich, are doing in the way of denying every shred of the New Testament, it is somewhat refreshing to note the admission that really genuine letters of one Paul still exist. They supply us with certain very important facts about the death and resurrection of Jesus, doing it, however, always from the standpoint of dogmatic prepossession. The gospels, properly revised and corrected by the ingenuity of subjective criticism, supply us with genuine more or less valuable data; and here Dr. Holtz-

mann must, of necessity, attack the seemingly hopeless synoptic problem. His conclusion is that Matthew was the first in the field with his collection of logia in Aramaic. This was early translated into Greek. Soon, by way of needed supplement, came the Gospel of Mark, which simply placed the logia in an historic setting. Then came the canonical Matthew; then Luke. For historical purposes, the first and best source is the logia—a perfectly safe assertion, since nobody can disprove it. Next in order comes Mark, the most reliable of the synoptics. The fourth gospel is a "tendenzschrift," and draws too much upon the author's imagination to be relied upon—a statement which is chiefly remarkable as an illustration of a critic's childlike *naivete*. But in one or two instances, such as the date of the crucifixion, John is to be followed even against the other three gospels combined, chiefly, of course, because the exigencies of a critical theory demand this exceptional faith. Of equal importance, or the reverse, is the Gospel to the Hebrews, of which we possess only unsatisfactory fragments. Of still less value are the Gospel of Peter and the occasional logia of the Lord preserved in the Fathers and elsewhere. The other New Testament books are of no sort of practical value for our author's purpose, but Tacitus and Josephus supply a certain sum of information.

Now, it is scarcely needful to say that in all this there is nothing new, not even the cock-sureness with which it is all stated. It is the same tiresome and unscholarly effort to decide subjectively what is and what is not historical in the New Testament story of our Lord's life. The words are Dr. Holtzmann's but the ideas are common to a hundred dead and dying critics.

Passing to a consideration of the contents of these unreliable sources, Dr. Holtzmann's critical subjectivity supplies us, first of all, with the information that Jesus was not born at Bethlehem at all, but at Nazareth, some time between 14 and 4 B. C., and that he was the oldest child, by natural generation, of Joseph and Mary. The virgin-birth is pure legend. None of the things said to have occurred in connection with his birth are possible, much less probable. That Jesus, at the age of twelve, disputed with the doctors, and the fact of his baptism by John, are strictly historical. We ought to be grateful to Dr. Holtzmann for not pushing the thing to extremes by evaporating these last vestiges of reality into the already thick mist of myth and legend. The descent of the Holy Ghost, and the Voice, are either fanciful embellishments or objective representations of purely subjective experiences. Whose experiences, and when were they had? The Temptation is an artistic elaboration of spiritual states. Once more it can be said that all this is old and exploded. The words are Dr. Holtzmann's, but the ideas are as old as Celsus and as recent as Renan!

It is, however, in his treatment of the miracles ascribed to Jesus by his biographers that Dr. Holtzmann can be seen at his best, or worst. The critical sensitiveness of several generations has focused itself in his aversion to everything distinctive of Christianity as a supernatural religion. The miracles of healing were, in general, the results of our

Lord's unshakable faith and imperial will through which he sometimes temporarily, sometimes permanently cured the sick by a kind of mental suggestion. Did not similar phenomena occur in 1891 at the exhibition of the Holy Coat of Treves? The casting out of devils was the wholesome influence of a calm, clear and determined nature on troubled and uncertain minds. The cleansing of lepers, though not conceivable from a medical standpoint, need not be relegated to the realm of the impossible. A case of lupus was cured at Treves! The healing of the centurion's servant, *in absentio*, was a genuine faith-cure. The case of the lame is put aside with the remark that it is a well-known fact that precisely such afflictions are the most readily healed by suggestion. The stilling of the storm is not surprising in a man who believed that faith could tumble mountains into the sea. Jesus was a child of nature, and believed the storm endowed with personality. Therefore, he spoke to it. On the same hypothesis he must have looked upon the fig-tree as endowed with soul! But the remarkable thing about the incident is the fact that the sea really became quiet. Such coincidences do, however, sometimes occur. The herd of swine was driven into the sea by the madman himself during his last terrible spasm. The woman with the issue of blood was a plain case of auto-suggestion. The raising of Jairus' daughter presents unusual difficulties. Unfortunately, no trained physician was on hand to make a scientific report about the precise character of the disease, trances, apparent returns to life. This is certain, if the thing had happened in our day no reputable doctor would admit that death had really set in. The happy parents and foolish disciples magnified a simple awakening from a trance into a resurrection from the dead. The raising of the youth of Nain and the resurrection of Lazarus are not historical. Why this *ex cathedra* judgment? In the main, because they are described as having been done in public. The figures in the feeding of the multitudes are unreliable. These stories are intended to illustrate the ready helpfulness of Jesus in the presence of human need. The walking on the water is an enlargement of the stilling of the storm story. That it is not historical is proved by the fact that a trip of four hours on such a small lake as Galilee, even in bad weather, would be very extraordinary! What could be more strikingly conclusive than that? It is impossible to express an opinion about the Syrophenician woman's daughter because the data about the manner and duration of the cure are lacking. The Transfiguration simply expresses the subjective sensations which the disciples experienced at the time of Peter's great confession. In order to make this good, the claim is advanced that the synoptics have placed the latter occurrence six days after the former for liturgical reasons! They really happened at the same time. The blasting of the fig-tree reveals Jesus entirely on his human side. He hungers, he is disappointed, he curses the tree. How such pettishness squares with the sublime self-poise which our author never tires of ascribing to Jesus this reviewer knoweth not.

Once more the words are Dr. Holtzmann's, but the principles of

interpretation, if the strange admixture of credulity and incredulity can be so dignified, are those of Celsus, Strauss, Renan and company.

The reader is now prepared for the treatment of the Master's crowning miracle, his resurrection from the dead. Jesus was really crucified, he actually died and was buried. For these slight concessions to the occasional veracity of a sacred historian Dr. Holtzmann is certainly to be congratulated. Just why these points were not sublimated into fable we do not know; but it is foolish to maintain that Jesus ever rose from the dead in any literal sense. He only did so, in the first instance, in the perfervid imaginations of his followers, and then in the new and vigorous impetus which this conviction gave to their cause. He does not live to-day in the sense in which Christians fondly, but vainly imagine. He lives, like Plato, Pythagoras, or Hillel, in the truth he taught. He lives in a larger and more effective way, because his truth is larger and more effective. But what is all this but a rehash of Renan's "heroes never die" theory?

The resurrection is, therefore, entirely unhistorical. The visions of angels at the grave and the appearances of Jesus are all the results of over-heated imaginations. The empty grave is easily accounted for. Joseph of Arimathea did not, on second thought, like the idea of having the body of a crucified malefactor in his new family tomb. So he had it quietly removed to an obscure spot known only to himself. And, *presto!* the legend of the resurrection springs into being, and Christianity rests at last, for its mightiest hope, upon the whim of a vacillating Joseph! This, at last, has the merit of originality.

And this book is the very latest efflorescence of a certain type of higher criticism in Germany, its last deliverance on a subject than which none is more vitally connected with the intellectual, moral and spiritual life of enlightened mankind. What is the value of that deliverance? It is a perfectly safe prediction that nobody is going to lose any sleep over a book so utterly stale and unprofitable as this one, resurrected, apparently, from the "gheniza" of the eighteenth century. It is the crops of the rationalism of a hundred years ago galvanized into a gruesome semblance of life, made to blind its sightless eyes and wag its toothless jaw. It is criticism out of date, gone to seed, become banal. It is not consistent enough to be a theory, nor sober enough to be called as a witness in the great case of Christ *vs.* Doubt before the court of scholarship and faith. Dr. Holtzmann's book represents nothing and nobody but himself.

Columbia, Mo. W. W. ELWANG.

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I. Literary.

THE PASTOR IN HIS PULPIT.

By Prof. Thomas R. English, D. D.

The work of the pastor is manifold and varied, but the supremacy of the preaching function is indicated by the frequent references to it in the Scriptures, as well as by the fact that he is popularly known as a "preacher" rather than as a "pastor." "Go preach" is the way the commission runs, and the pastor who depreciates the work of preaching, as is sometimes done, has no proper conception of the nature of his office.

The work of preaching is the most responsible ever committed to a mortal, and he who has no realizing sense of it thereby gives the strongest evidence of his unfitness for it. Think of that office of "ambassador," so gloriously filled by God's eternal Son, and then think of a poor weak mortal taking the place of the only-begotten Son, and acting as the mouthpiece of God in beseeching men to be reconciled to himself! Think of taking the place of him of whom even his enemies said, "Never man spake like this man," and speaking to men upon the most important of all topics, knowing too that the results are to abide for all eternity, for weal or for woe! How strange it is that men look forward to this work with so little misgivings as to their fitness for it, or enter the pulpit with no more trepidation than that with which they would sit down to a meal! George Whitfield, that prince of preachers, had such a reverence for the ministry, and such a sense of its difficulties, that he said, "I have prayed a thousand times, till the sweat has dropped down from my

face like rain, that God would not let me enter the ministry, till he thrust me forth to his work."

But while preaching is difficult and responsible work, the true preacher glories in it, and is never happier than when in the pulpit.

Dr. Cuyler is right when he says, "No man is fit to preach who does not covet a pulpit more than a throne, and who does not sit down to the sermon with more enjoyment than that with which a hungry man sits down to his dinner."

That the pastor should earnestly seek to excel in that which is his chief function is most obvious, and yet there are not a few who pay but little attention to it, comforting themselves with the thought that after all excellence in the pulpit is not essential to success. It behooves all such to remember that while the apostles were commissioned to "disciple" all nations, "preaching" is specified as the means by which this was to be accomplished.

The late Dr. Plumer used to advise his students to preach whenever opportunity offered, and in this we most heartily concur. Most preachers do too little preaching. Apart from the good accomplished by the faithful proclamation of the gospel, it does the preacher himself good. Other things being equal, the oftener one preaches, the better preacher he becomes, upon the obvious principle that "practice makes perfect."

Not only is the gift greatly increased by constant exercise, but experience shows that oftentimes a good "pulpit sweat" is a most effective remedy for an ailing body. During a ministry of fifty-two years, John Wesley preached forty thousand six hundred times, besides travelling two hundred and fifty thousand miles, an average of nearly eight hundred times a year for fifty-two years.

The first and most important question which presents itself to the occupant of the pulpit is *what to preach*. He is first of all to "preach the Word." Not philosophy, nor science, nor politics, nor sociology, nor yet theology, but the simple Word of God is the message with which he is intrusted. The temptation to turn aside to something else seems in many cases to be irresistible, but it is this Word which is the "sword of the Spirit," and to put away his "sword" is practically to dismiss him from the field of conflict. But again, he is to preach "Christ and him crucified," for the very end of the Word is to reveal Christ,

and the preaching which does not hold up a crucified Saviour is a vain and empty thing. The Scriptures may be, and often are, preached in such a way that not even a glimpse is afforded of the Saviour of the world. "Ye shall be witnesses unto me" was the charge given to the apostles, and mindful of this injunction, let the preacher set forth the great doctrines of the cross, and of redemption through the blood. Let him preach "repentance toward God, and faith toward our Lord Jesus Christ."

There was a time when great stress was laid upon the "law-work," as it was called, but the thunders of Sinai have long since ceased to reverberate, and there is no longer a "schoolmaster" to lead to Christ. Ruin by the Fall, and Redemption through the Blood are inseparable themes, and if one is dismissed from the pulpit the other is sure to follow.

But, furthermore, the preacher must *preach himself;* that is, he must preach the gospel as it has been revealed in him. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life . . . that we declare unto you." The preacher is preëminently a *witness,* and just in proportion as he proclaims a *theoretical* salvation will his preaching be of none effect. Preachers are proverbially poor hearers, and it has been suggested that one reason for it is to be found in the fact that so much preaching is *unreal,* and purely theoretical, and no one knows this better than the preacher himself, and hence his lack of interest in the preaching of others. The most attractive and effective preaching in the world is the preaching of the man who is *dead in earnest.* The most inexcusable thing in the world is that species of sensationalism in the pulpit which manifests itself in *tricks* for gaining the attention. The man who sees his neighbor's house in flames, and cries, "Fire!" has no difficulty in getting the attention of all within the sound of his voice, for the simple reason that he has something to tell, the importance of which he realizes. He is sensational without being a trickster. The gospel proclaimed by one who realizes what it means is the most sensational thing in the world, and if our preaching does not produce a sensation, in the best sense of the word, there is something wrong with him who proclaims it. Because one cannot get his people to feast on the chaff he gives them, let him not conclude that they are full. Let him try them

with bread; tell them the "old, old story" out of a heart too full for restraint.

But when the question of what to preach has been settled, there still remains another of prime importance, and that is how to deliver the message. This is not intended to be a treatise on homiletics, however, and we must content ourselves with some practical hints.

It is a matter of prime importance that the message should be understood by the hearer, and to this end it must be understood by the preacher himself. Our experience coincides with that of the schoolboy, who, after a vain effort to write an essay, at last began with the sage remark, "It is rather difficult, and pretty impossible, to convey unto others those ideas of which you are not yourself possessed of." But clearness of thought needs to be seconded by simplicity of expression.

Many ministers preach over the heads of their hearers, not because their thoughts are too profound for comprehension upon the part of the people, but because they are not presented with clearness and simplicity. Happy is the preacher who addresses his hearers in the *vernacular,* and not in the language of the schoolmen. Sir Walter Scott studied "billingsgate," and would stop in the street to jot down some expression he had heard. It is said of Patrick Henry that "he was the orator of the rabble all through life. He talked like the rabble, ate and drank and dressed like the rabble. He did this for the sake of swaying the rabble in his public speeches." What avails the well-rounded periods if they do not reach the people. We do not mean, of course, that the minister is to be "vulgar" in his language, in the ordinary sense of that term, but in its original sense.

The man who impresses others with the fact that he is dead in earnest never lacks for hearers, and the way to make such an impression is to *be in earnest.* Only let the people become convinced that the preacher is genuinely concerned about them, and means all that he says, and they will give earnest attention to the things that are spoken. The preacher need not hesitate to speak plainly, and to give utterance to unpalatable truths, for instead of driving the people away, his faithfulness will but endear him to them.

There is always more or less danger of looking upon the sermon as an end in itself, rather than a means to an end. The

soldier in battle sometimes loses sight of the execution he is expected to do, and devotes his attention to the firing of his gun, measuring his efficiency by the rapidity of his fire, rather than by the number of the enemy put out of action. The preacher, too, is apt to lose sight of the souls to be saved, and devote his whole attention to the "sermon," and if it goes off well, he congratulates himself, and is congratulated, upon his "successful effort," without so much as a thought as to the execution done.

Sometimes in the preparation of the sermon there is before the mind some great congregation which in the coming years will be delighted by the eloquence of that discourse, while the immediate hearers serve only as witnesses to a rehearsal, and as long-suffering souls to be practiced upon. Ah! if we preachers could only forget all about that sermon, and could see before us the perishing souls to whom we have been sent with a message of salvation, how very different it would all be!

Aim at something in your preaching. The true huntsman fixes his eye upon the game, and the gun follows the direction of the eye almost by instinct. Our sermons accomplish nothing oftentimes for the simple reason that they were never intended to accomplish anything, except to be just "sermons." They are giant fire-crackers, or squibs, as the case may be, and when they go off according to programme, nobody thinks of looking to see what good has been accomplished.

But while it is true that we are to seek for and expect immediate results from our preaching, we must at the same time beware of the mistake of supposing that the preaching is in vain where there are no immediate and visible results. The preacher is indeed to aim at producing a volition upon the part of the hearer, but he is a teacher as well as a preacher. He is a sower of seed as well as a harvester of golden grain, and like the sower has to wait. John the Baptist was strictly a preacher, but of our Lord it was said that he went about "preaching and teaching," and this double function belongs to every pastor.

The business man often makes a study of the business methods of others who seem to be successful, and in this way often obtains most valuable hints. In like manner, every minister who desires to excel in his preaching, and to make the most of his God-given powers, should make a careful study of the men who give evidence of power in the pulpit.

It is a great privilege to listen to some successful winner of souls, and try to find out the secret of his power, but when this is not practicable, benefit may be derived from a careful study of published sermons. But while the preacher is to study the methods of others, let him beware of a servile imitation of others, no matter how preëminent they may be. Whether this imitation be conscious or unconscious, it is to be deplored, since, as a rule, the defects, and not the excellencies, are imitated. When the late Dr. Palmer (*clarum et venerabile nomen!*) was connected with Columbia Seminary he was in the habit of preaching with one hand thrust in his trousers' pocket, and it is said that the students who went out from the seminary while he was there were always known by one unfailing sign—the only thing in which the resemblance to the famous preacher was discernible! Indications are not wanting that the familiar tones of more than one of our great preachers will be heard in our pulpits long after the rightful proprietor has been called home, and we suggest as a suitable epitaph, "He being dead, yet speaketh." When this imitation is deliberate, as is sometimes the case, this effort to be some one else, instead of one's own self, is degrading to the last degree, and he who ought to be a man, made in God's own image, has become a miserable *ape*.

Not only should the preacher study the methods of others, but it is incumbent upon him to study his own congregation, and to ascertain by experiment how he can reach them most readily. There is no absolutely best way of preaching, but that is best for each man which yields the best results. That man is to be pitied who is willing to sacrifice efficiency to the attainment of an ideal, which after all may be a false one. Whitfield studied his audiences, and was accustomed to try experiments upon them, preaching the same sermon over and over, and noting its effects. If a given method of presenting the truth is found to be really ineffective, then it had better be dispensed with, in favor of one found to yield satisfactory results. If you fail to catch fish with a patent jointed rod, and yet succeed admirably with a rough pole, then, by all means, discard the former, even though you may have a poor opinion of the wretched taste displayed by the fish in such a preference.

Should sermons be repeated? When the minister "turns over his barrel" simply to save the labor of preparing a new sermon,

it is a vicious practice, and warranted to put him on the retired list in short order, but when it is done because that presentation of the truth has been found to be effective, and when the effort is made to make it more effective each time, the practice is to be commended. When Samson found that jaw-bone of an ass effective in disposing of one Philistine, he very sensibly concluded to try it upon others, and kept up that interesting process until "heaps upon heaps" had been laid low thereby. We are told that Dr. Addison Alexander preached his superb sermon on "The Faithful Saying" until the manuscript was worn out, and we dare say that it was better than ever before after that dire catastrophe.

Not only may sermons be repeated to different congregations, but oftentimes to the same. Let not the preacher lay the flattering unction to his soul that his sermons make such an indelible impression that they will be instantly recognized if repeated. The writer recalls the fact that upon one occasion, shortly after leaving the seminary, he preached the same sermon, *verbatim et literatim,* on two successive Sabbaths, and having an auditor who was present on both occasions, he was mildly surprised to find that not only was the discourse not recognized, but the aforementioned auditor refused absolutely to admit that it was a second hearing. True it is that the "trimmings" of the sermon, in the form of anecdotes, will awaken memories of the past, and those good souls who mark the text in their Bibles will "catch up with" the preacher, but let it be remembered that the sermon is not to be repeated because it will not be recognized, but for a far better reason. Dr. William M. Taylor was in the habit of preaching the same sermon to his congregation twice, first in the morning, and then at night a year later. We would not recommend the adoption of such a rule, as sermons ought to be repeated not at fixed intervals, but only as needed, and some should not be repeated at all. If you repeat sermons, however, permit a word of advice—always mark them, or you may be charged with "vain repetitions." Dr. J. Leighton Wilson, in his later years, was accustomed to preach quite frequently at a little church near his home. On one occasion he said to the good old elder with whom he was stopping, "I have just been thinking of preaching on such a text to-day, but I have a vague impression that I have preached on this text here before." "Yes," replied the elder, with a smile,

"you preached from that text the last three times you were here."

We are accustomed to associate the pulpit with preaching, but it must be borne in mind that there are other functions belonging to the occupant of the sacred desk, besides the exposition of the Word. He is to lead the devotions of the people, and to voice their petitions at a throne of grace. To do this to edification requires careful preparation, but too many ministers utterly neglect this, and while their sermons show careful preparation, their prayers are often hap-hazard, rambling and inappropriate. In a recent work on homiletics, Prof. J. A. Kern, of the Methodist Church, says, "I believe the good effects of such instruction as the following, in the Presbyterian *Directory for Worship* may be widely seen in the pulpits of that church, 'We think it necessary to observe, that, although we do not approve, as is well known, of confining ministers to set or fixed forms of prayer for public worship, yet it is the indispensable duty of every minister, previously to his entering on his office, to prepare and qualify himself for this part of his duty, as well as for preaching. He ought, by a thorough acquaintance with the Holy Scriptures, by reading the best writers on the subject, by meditation, and by a life of communion with God, to endeavor to acquire both the spirit and gift of prayer. Not only so, but when he is to enter on particular acts of worship, he should endeavor to compose his spirit, and to digest his thoughts for prayer, that it may be performed with dignity and propriety, as well as profit to those who join in it; that he may not disgrace that important service by mean, irregular, or extravagant effusions.'" No better statement of the case can be made than this, and we commend it to the careful consideration of all who are called to lead the devotions of God's people.

The average preacher pays but scant attention to the reading of the Scriptures and hymns, and feels that he has done his duty if there has been no flagrant violation of the rules of orthoëpy. If the hymns are not read with expression, it is better to omit the reading, though, in our judgment, this is a distinct loss, but in the case of the Scriptures, there must be no omission there. We honestly believe that no part of the service is more profitable than the reading of the Scriptures, when it is done in such a way as to convey the thought.

Nothing can be more impressive than that simple, majestic, soul-stirring Word, when it is allowed to speak; and to conceal its beauty and force, under a mechanical utterance of words, is nothing less than a crime. "Until I come, give attention to reading" (*i. e.*, the public reading of the Scriptures) was the injunction laid upon Timothy by the aged Paul, and one that should be laid to heart by every one called to minister in the sanctuary.

The minister, having sole direction of the service, should see to it that the whole is characterized by appropriateness and unity. From start to finish, from invocation to benediction, every part should have reference to some definite impression to be made. To leave the selection of hymns to chance, or to the choir, or to ask them to "sing something," as is sometimes done, is as inexcusable as for a commander to order a brigade to "do something," without reference to his plan of battle. The wise pastor will see to it that an ambitious and irrepressible choir does not cause discord in the service by untimely "voluntaries," or other devices of Satan for distracting the attention of the people, and calling forth involuntary groans upon the part of the pastor.

But before the pastor descends from his throne, there remains the shortest, but by no means the least important part of the service, the benediction. There are two theories obtaining in our church as to the nature of this part of the service, one making it only a closing prayer, and the other, an official blessing of the people. Our Book of Church Order adopts the latter view, enumerating "blessing the people" among the functions of the pastor, and our General Assembly has taken the same view. If it is held to be a prayer, then obviously the first person should be used, just as in any other prayer; but if it is a blessing, this should be indicated by the use of the second person, and it is best to use some form of the apostolic benediction, as we find it in the Scriptures.

Let it be pronounced deliberately and reverently, and instead of snapping out the final word, as if with a sense of relief that the service is over, pause for a moment, and then, accenting both syllables, send the waiting people away with a solemn and reverent A-men!

CHRISTIAN SCIENCE

By Prof. G. B. Strickler, LL. D

This new religious sect has appeared in so many different places, has secured so large a number of adherents, and is propagating its foolish and dangerous tenets with so much vigor and success, that it demands the attention of those who have been made "watchmen unto the house of Israel." Just how strong it is, and just to what extent its mystical and absurd theories are, with any intelligence, embraced by those who profess them, it does not seem possible to say. The claims that are made for it, however, are very large. The "mother church" is in Boston, and some time ago had a resident membership of more than thirteen hundred, and a non-resident membership of about eleven thousand. According to the New York *Independent,* at the beginning of 1898, the whole enrolled membership was conservatively placed at from forty to fifty thousand, while the avowed adherents and church attendants in the United States and Canada were not less than two hundred and fifty thousand. It has been stated recently, by a writer in the *North American Review,* that the sect has now five hundred churches and one million adherents. Its active ministry, composed of official church readers, missionaries, and healers, was, in 1898, officially reported to be more than six thousand, and the next year seven thousand five hundred. Its "chartered churches" and "Christian Science Institutes" are said to be multiplying rapidly, and that there is hardly a city of any importance in our country where there is not a zealous band of workers. It has a periodical press, edited by men and women competent plausibly to advocate its views, and books, booklets and tracts, well adapted to its purposes, are scattered everywhere; and under their "board of lectureships" a number of men and women are canvassing the towns and cities. It is thus seen that a new enemy of the gospel has appeared, and that it is sufficiently formidable and threatening to call for the prompt notice and energetic resistance of all friends of the truth.

The founder of this new sect is Mrs. Mary Baker Eddy, of Boston. Before she became Mrs. Eddy, she was Mrs. Glover, and before she was Mrs. Glover, she was Mrs. Patterson. Originally

she was Miss Baker, of New Hampshire. She is frequently charged with being unfriendly to Christian institutions; but it has not been observed that anybody has ever charged her with being unfriendly to the Christian institution of matrimony. She has evidently done as much to encourage that as could reasonably be expected of her.

She not only claims to be the founder of this new religion, but again and again, with jealous emphasis, she has asserted that she is its sole founder. It has been frequently charged, however, by those who claim to know, and who were in a position to know, that she is a religious plagiarist; that the matter of her creed, without due acknowledgement, has been borrowed from one Dr. Phineas B. Quimby, whose pupil she was in her girlhood; and plausible evidence of the truth of the charge is presented. All this, however, she indignantly denies, and asserts that while the doctrines of her creed were subjects of discussion between herself and the Doctor during her connection with his school, she was instructing him rather than he her. She claims, indeed, to have got her doctrines from a much higher source than Dr. Quimby. While affecting the modesty becoming one who has been so highly favored of heaven, she evidently wishes it to be understood and believed that what she teaches she received by revelation from God. This is clear from the first paragraph of *Science and Health,* her chief work:

"In the year 1866 I discovered the Christ Science, the science of mind, and named it Christian Science. God had been graciously fitting me, during many years, for a final revelation of the absolute principle of scientific being and healing." On the third page she says, "I won my way to absolute conclusions through divine revelation, reason and experiment. The revelation of truth in the understanding came to me gradually, and apparently through divine power." Thus, although she speaks of reason, experiment and discovery, as sources of her teachings, she at the same time distinctly says that they were a "final revelation" to her and a "revelation of truth," "apparently through divine power." It seems to be evident, then, from these passages, and from the tone of her whole book, that what she would like to have believed is, that she "discovered" them in the sense that God, having fitted her, and her alone, to receive and propagate them, he brought it about that she, and she alone, should

come to the original knowledge of them. "No tongue or pen taught this science to me," she says, almost in Pauline phrase, "and neither tongue nor pen can overthrow it." It should be carefully observed, then, that the founder of this religion makes the tremendous claim that she has received a revelation from God, a revelation which makes known the true way of salvation, and that demonstrates itself to be such a revelation by the acts of healing which she and others have performed.

In view of such claims, it may be well to say, before going further, that persons who claim to know have brought serious charges against her. It has been said, for instance, that she did not reverence her numerous husbands as much as the Scriptures require, and that she was not as entirely in subjection to them in the Lord as they enjoin; and from indications here and there given in her book of her eminent ability to express her mind in regard to those who do not agree with her, there is reason to fear there may be some truth in this charge. Other charges much more serious have been preferred. It is only fair to say, however, that testimony to the contrary has been given, so that as to her character, enough does not seem to be known either way to exert any influence in coming to a conclusion in regard to her motives and purposes.

The contents of the "final revelation" she has received may now be noticed. In the preface to her work and throughout the book she claims that this revelation makes known what will eventually deliver the whole human race from every ill "flesh is heir to"—from disease, sin and death; and what would do this at once if its teachings were at once universally accepted and obeyed. In connection with this claim she says that the Saviour practiced her system of healing and "taught the generalities of its divine principle to his students; but he left no definite rule for demonstrating his principle of healing and preventing disease. This remained to be discovered through Christian Science." That is, the Saviour taught the true science or religion, but from his failure to leave any "definite rule for demonstrating its principle," it has been lost to the world from that day to this. Thus the "dark ages" of the world's history have been much longer than has been generally supposed.

The following propositions are announced as the fundamental principles of her religion:

"1. God is All in all.

"2. God is good. Good is Mind.

"3. God, Spirit, being all, nothing is matter.

"4. Life, God, omnipotent Good, deny death, evil, sin, disease. Disease, sin, evil, death, deny Good, omnipotent God, Life."

These propositions she claims are to herself self-evident; so true that they are as true read backward as forward; which seems to be a fact, for the most of them are not true read either way.

Of course, the first proposition, that "God is all in all," is true in the senses in which the Scriptures use it, for its precise meaning in any case must be ascertained from the context. Sometimes it seems to assert God's absolute supremacy; at other times that he is the supreme aggregation of all good to his people. It is, however, in neither of these senses that Mrs. Eddy uses it. She means by it, as her book shows, that God is all in the sense that he comprehends in himself all being, a pantheistic notion which the Scriptures repudiate.

The second proposition, that "God is good," is true in the scriptural sense; but Mrs. Eddy here means by it what is not true, that God is good in the sense that, without regard to sin and guilt, justice and law, desert or ill-desert, his infinite good nature pours forth upon the whole human race a flood of indiscriminating redemptive benevolence. The second part of the proposition, "Good is mind," is one of those pretentious philosophical profundities that abound in the book, and that cheat Mrs. Eddy, and others no better informed, into the empty conceit that it is an intellectual prodigy, sounding all the "depths and shoals" of truth, inferior only to the Scriptures themselves. If she means by it that Mind is a good thing, that is so bald a truism that it would be unworthy of even her book. If she means by it, which seems to be the only other alternative, that Mind and Good are identical, that is an equally bald mistake. There is much good that is not mind, and there is much mind that is not good. A notable instance of the latter fact could easily be named.

The third fundamental proposition, "God, Spirit, being all, nothing is matter," is, of course, pantheism in its rankest form. She means, when she says, "God is all," that there is no being except his being; no knowledge except his knowledge; no power

except his power. She says in so many words (page 462), "There is no finite soul or spirit. These terms mean only one existence, and cannot be rendered in the plural." Thus she not only denies the existence of matter, but of all finite spirits. "God is all." Grosser and more absurd pantheism has never been taught. It is refuted, of course, by the consciousness of all men. Every man is conscious that he has a personality separate from God; that he has a knowledge of his own; a power of his own; a moral responsibility of his own. It is refuted, also, by the Scriptures, for everywhere God's being is distinguished from that of his creatures, and his knowledge and power from theirs. "But," says Mrs. Eddy, "God is infinite, and the infinite, in the nature of the case, must be all; and if all, of course there can be nothing besides him." She insists that this is a self-evident truth; but the fact is that, so far from being a self-evident truth, it is, according to the Scriptures, as has just been seen, no truth at all. The Scriptures everywhere assert that God is infinite in his being, and yet they speak of multitudes of other beings; of "the innumerable company of the angels"; of "the general assembly and church of the first-born," and of "the inhabitants of the earth."

As a corollary of this proposition, that "God is all," Mrs. Eddy holds that "nothing is matter"; that is, that there is no such thing as matter. It is by this road she arrives at the conclusion that there is no such thing as disease, suffering and death, for there being no such thing as matter, there is nothing for such evils to seize upon. In taking this position, she is, of course, obliged to reject the testimony of the senses to the existence of matter. This she does very distinctly. "The senses," she says, "are false witnesses." They say, for instance, that "the sun revolves around the earth, when the fact is just the other way." She overlooks the fact, however, that the senses furnish only the appearances of things. The senses do not say that the sun revolves around the earth. They only say it *appears* to do so, which is true. They are not, therefore, false witnesses even in the case on which she chiefly relies. If reason does not rightly interpret the appearances of things which the senses furnish, that does not prove the senses false witnesses. It only proves reason a fallible interpreter. But by rejecting the testimony of the senses and denying the existence of matter, Mrs. Eddy has

squarely set herself and her new religion against the common sense and common convictions of the human race. No religion that does this so distinctly as hers can live very long. It is surprising that it should be able, amongst intelligent people, to live at all. As much as Mrs. Eddy insists, page after page, that there is no such thing as matter, she is obliged every day, in the most palpable way, to refute her theory by her own practice. How does she live? On what does she subsist? Does she eat nothing? Does she drink nothing? Does she breathe nothing? Is that which she eats and drinks and breathes something else than matter? When she writes her diatribes against matter, on what does she write; with what does she write, and how does she disseminate her notions amongst men? What is the thing she calls her book? The enormous price she asks for it, and the eight hundred dollars she charged her pupils for a few lessons in her science—what is all this? "Matter," she says again and again, "is a manifestation of mortal mind," and "mortal mind," she undertakes to show, by a most wearisome iteration, is the source and sum of all physical and moral evils. It is the sole thing from which man needs to be saved by her science. But is she not obliged every day, by the very necessities of her existence, and of her schemes, to have and to exhibit an interest in and concern about matter in many forms, that show that, although she is the chief saint of her sect, she still has in herself much of this very "mortal mind," against which she so inveighs, and that she is still very far from having "attained," and is still in great need of her own remedy? Is it probable that in this world she will ever take enough of her own remedy entirely to dispense with the use of this "unrealty," "the belief in which," she asserts, "is moral contagion"? Is it not a pitiable sight to see people, many of them in many respects very admirable, adopting a theory, and founding their religion upon it, the truth of which they cannot live in this world without every day necessarily denying?

Mrs. Eddy's last fundamental principle is that "Life, God, omnipotent good, deny death, evil, sin, disease; and that death, sin, evil, disease deny Good, omnipotent God, Life." She means, of course, that if there is a living, omnipotent and good God, there cannot be in the world any such thing as death, evil, sin and disease; and that if there be such evils as these in the world,

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there cannot be any such God. Here again she arrays herself against the common judgment of the Christian world. All believe there is such a God, and at the same time all believe that there is in the world disease, sin, evil and death. She arrays herself, also, against the plain teachings of the Scriptures. They say as plainly as they say anything, that there is such a God, and at the same time that there are all these evils. How sandy must be the foundation of a religion that so flatly contradicts the convictions of the Christian world, and the plainest affirmations of God's Word! How strange that any who profess to be friends of the Scriptures should consent to have anything to do with it!

Such are the "fundamental principles" of this new sect, as formally announced by its founder, and a more astonishing conglomerate of crude pantheism, rationalism, and self-evident nonsense was, perhaps, never offered to the acceptance of intelligent people.

Its attitude towards the Scriptures and the essential truths of religion may now be noticed.

1. Mrs. Eddy professes great regard for the Scriptures. She declares that "she has had no other guide." Yet there has, perhaps, never been a system of religion devised by anybody that made any pretense of being derived from the Scriptures, that more shamelessly dishonored them, and more defiantly contradicted their plainest and most important declarations. The inspiration of the Scriptures, in the usual sense of that word, she utterly flouts, and does not hesitate to put on a number of passages a meaning that every candid person must see is as far from their real meaning as the east is from the west. Only one or two instances, for lack of space, can be given out of a multitude. Commenting on Genesis ii. 7, in which it is said that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul," she says, "How can a material organism become the basis of a man? How can the non-intelligent become the medium of mind? Is this addition to his creation real or unreal? Is it the truth, or is it a lie concerning man and God? It must be the latter, for God presently curses the ground." Thus she says the Scriptures —which she so much reveres, and that "have been her only guide"—*lie* when they say, "God formed man of the dust of the ground"! This is reverencing and following her guide with a

vengeance! In commenting on Gen. iii. 21, in which an account of the creation of woman is given, she says, "Here falsity, error, charges truth, God, with inducing a hypnotic state in Adam in order to perform a surgical operation on him, and thereby create woman." Thus, again, she charges her revered guide "that she always follows," with "falsity" and "error," and of being guilty of this "falsity" and "error" with respect to God himself! How much real regard for the Scriptures has she, when she thus speaks of them? The account of the temptation and fall of man she pronounces a "myth"; and, of course, all through the Scriptures, wherever they teach that there is matter, and that men have material bodies, and that disease, sin and death are real evils, "her only guide" inculcates "falsity" and "error"! Yet she has always followed this guide! The fact is, whenever the Scriptures can be twisted into her meaning, she accepts them with great show of reverence; but when they flatly contradict her, as they do in thousands of instances, she just as flatly contradicts them. Nothing is plainer than that she would have the Scriptures to be regarded as true only so far as they express her views.

2. Her views concerning God are obscure and uncertain. It is difficult to make out whether she regards God as a Person or a mere principle. If she could be supposed to understand the real meaning of her own language, it might safely be said that she denies God's personality. For some reason she delights in calling him by the abstract terms, principle, light, truth, good, love, rather than by his personal names. The probability is that she is trying to be a pantheist, but does not understand the doctrine well enough to teach it consistently.

3. She plainly denies the deity of Christ. "The theory of three Persons in one God," she says (page 152), "suggests heathen gods, rather than the ever present I AM." In another of her publications, quoted by McCorkle in his excellent work on Christian Science, she says, "The blunder of the world is in assuming and supposing that the man of Galilee possessed power in excess of the residue of mankind. Such an ignoble conception of Deity travesties justice and equality. A God can have no favorites. Jesus possessed no power in excess of yourself. The Christ mind belongs to the universe. It is the generic mind of man. All can assimilate it. It is not the specific mind of the

Nazarene. God has no specific Son. Man is the Son of God." Thus the deity of Christ is utterly denied. "God has no specific son." It would be a "travesty of justice and equality" to say he has! Of course, she denies that he had a corporeal nature. "He wore a human form only in mortal view" (page 211). So far as it is possible to make out her view of Christ, it would seem to be that he was a *mere idea* of God of supposed blessed significance and saving influence communicated to the race. How different her views on the subject from that of her "only guide"! How different her views of Christ from those he had of himself!

4. Mrs. Eddy attaches very little value to prayer. "God is love. Can we ask him to be more? Can we inform the infinite mind, or tell him anything he does not comprehend? Do we hope to change perfection? Shall we plead for more at the open fount, which always pours forth more than we can receive? Does prayer bring us nearer to the source of all existence and blessedness?" She thus makes against the efficacy of prayer the old stereotyped objections of skepticism and infidelity! God cannot be informed; he cannot be changed; he cannot be made more merciful. "What profit should we have, if we should pray unto him?" Indeed (page 308) she says, "The habit of pleading with the divine mind as one pleads with a human being, perpetuates the belief in God as one humanly circumscribed—an error which impedes spiritual growth." Thus, again, she plainly arrays herself against "the guide she has always followed." That says, "Pray and faint not"; "pray without ceasing"; "continue instant in prayer." She, however, is of a very different mind, and does not hesitate to say so. Thus to pray, she says, "is an error which impedes spiritual growth"! "Prayer," she asserts, "is asking God to be God; that is, to act like God," and is, therefore, "a vain repetition." "God is the same yesterday, to-day and forever, and he who is immutably right will do right without being reminded of his promise." How more grossly and offensively could she contradict the Saviour, who so often enforced the duty of prayer on his disciples, and made to it so great promises? In what light should all who honor the Saviour regard such contradiction? She plainly teaches that prayer is of no value for the sinner (page 312). "God is love. More than this we cannot ask; higher we cannot look; farther we cannot go. To suppose that God forgives or punishes sin according as his mercy is sought

or unsought, is to misunderstand divine love, and make prayer a safety-valve for wrong doing." Yet she is deceiving multitudes by asserting that "the Bible is her only text-book," and that "she has had no other guide"!

5. Miracles she denies, even the chief miracle of all, the resurrection of Christ. "Miracles are impossible in science" (she means in her science); and here it takes issue with popular religion" (page 249); and it may be added, in view of the multitude of miracles recorded in the Bible, that she here takes issue also with her "only text-book." In regard to the Saviour's resurrection, she says (page 584), "His disciples believed Jesus dead while he was hidden in the sepulchre, whereas he was alive, demonstrating while in the tomb the power of the spirit to destroy human material sense." "Christ," then, "did not die the just for the unjust, that he might bring us unto God"; he did not lay down his life and take it again; he did not "through the eternal Spirit, offer himself without spot to God"; he did not die and rise again from the dead; he was not "delivered for our offences, and raised again for our justification"; God never "brought again from the dead our Lord Jesus, that great shepherd of the sheep." Mrs. Eddy says nothing of this kind ever took place! Thus she contradicts, it may be said, the whole of the New Testament Scriptures, and Christ himself! What the Scriptures assert as the essential truth of the gospel, "Christ and him *crucified*," she asserts is no truth at all; and yet in some of our cities scores of persons are following her because they believe that she more truly than any other teacher has found the "key" to God's Word!

6. Mrs. Eddy's views of the atonement are, of course, foreshadowed in what has already been said. "That God's wrath should be visited on his beloved Son, is divinely unnatural. Such a theory is man-made" (page 324). Isaiah said, "God hath laid on him the iniquities of us all"; and Paul said, "He made him to be sin for us who knew no sin," and that "he died the just for the unjust." Mrs. Eddy, however, knows better, and arrogating a knowledge superior to all prophets and apostles, pronounces such a theory of human origin.

7. As to future punishment, her views are explicit. "In common justice we must admit God will not punish man for doing what he created him capable of doing, and knew from the outset

he would do. 'God is of purer eyes than to behold evil.' We sustain truth, not by accepting, but by condemning a lie." She thus, in her refined way, as the elegant and accomplished prophetess of the new faith; the admired of thousands of admirers, pronounces the teachings of prophets and apostles, and the Saviour himself, on this subject, as given in the Scriptures, "a lie." Of course, she is obliged to deny his doctrine. If there is no such thing as suffering, how can God inflict it forever on any of his creatures? If there is no such thing as sin, what could suffering be inflicted for?

A glimpse of Mrs. Eddy's views as to the Scriptures and the chief doctrines they contain has thus been given. It will be seen that before any one can accept these intelligently, he must give up the Scriptures as an infallible rule of faith and practice, and renounce or reject every important doctrine they teach. If he would take *Science and Health* as his Bible, he must reject the Word of God. If he would accept Mrs. Eddy as his teacher, he must reject the Lord Jesus Christ. The claim that Mrs. Eddy makes that the Bible is her "only text-book" and "has been her only guide," and that Christ is her only Teacher, is, in view of the fact that she rejects, as is now seen, every essential doctrine they teach, a claim so preposterous and outrageous that it is marvellous that any one should be deceived by it.

This article must not be concluded without some mention of the credentials which this new religion presents. Mrs. Eddy claims to have cured by a single visit a case of consumption in its last stages, and to have healed rotten bones, and a cancer that had eaten into the jugular vein, and to have done a number of other like wonderful things. Now, that she may have done something that she mistook for miracles such as these, might be conceded; but that she actually did what she says she did, in the way she claims to have done it, perhaps no competent physician could be brought to admit. At any rate it is well known that she has been challenged to exhibit her power publicly in this way, and has always refused. Why? Why does she do her works secretly, when she herself wishes to be known openly? If she has a revelation from God of the only way of salvation, and is armed with power to prove it to be such, by the marvellous cures she can work, how can she refuse to furnish this proof in the most public way without being recreant to a trust as important

and sacred as was intrusted to Christ himself? Here again she fails to follow the teacher whom "she has always followed."

In cases of nervous troubles of one kind and another and in cases where disease is due in large measure to despondency, or to some disordered mental condition, that she may have given relief—and entire relief—is no doubt true. Almost any physician can tell of cases of that kind that have fallen under his own observation. By simply changing the mental states, by altering the beliefs of the mind, much has sometimes been done for sufferers. But such cases of healing can be wrought by anybody, and therefore may be used to prove anything. They could be used to refute Christian Science as readily and as plausibly as they are used to establish it. It is said that Auguste Comte, the great positivist philosopher, once complained to a friend that the new religion he had devised was not accepted by men and believed in as he had hoped it would be, and that he asked his friend what he should do to secure for it the faith of the people. "Die and rise again from the dead," said his friend. Let Mrs. Eddy do something like that if she wishes those to believe in her who intelligently realize the tremendous interests at stake.

NOTE.—A valuable discussion of many other points connected with this subject may be found in *Christian Science; or, The False Christ of* 1866, by Rev. William P. McCorkle. Published by the Presbyterian Committee of Publication, Richmond, Va.

OUR CALL SYSTEM.

By M. M. Caldwell, Esq.

How, in the church, to escape the baneful influence of this commercial age in the selection of a pastor, and yet retain the call system in its original simplicity, is a question that deserves anxious, prayerful thought. I do not mean to discuss the system as to whether it is of divine origin or of human device, or to compare it with methods adopted by other churches for the dissemination of the gospel. That is for theologians and men of more profound thought and learning than I. And I am not prepared to deny that the system is the best that ever has been or can be devised, if only the called minister and the calling congregation were of more perfect spiritual grace.

That there is something radically wrong, however, in the administering of the system is plainly evident to any one who will note to what an extent our church pulpits are being filled with young men, while their seniors, in both age and experience, are being crowded to the rear.

Why this condition of affairs exists under our American form of government, coupled with the temperament and training of the American people, is, I think, not hard to discover; nor is it to be lightly condemned in the contracting parties. The church without a pastor surveys the field with a view to getting the best man attainable for the amount of money it has to invest by way of salary. That man, all other things being equal, is the young man with small family or none at all, fresh from the seminary, or with the space of only a few years from its portals. Besides, this is the day for the young man. The world is charitable to, in love with him. It overlooks his faults, sees promise even in his foibles. The young are more inclined to hear the young minister; the fashionable, worldly, the smart set, are more ready to take him up; thus the pews are more readily filled on Sundays and the current expenses of the church are more easily met. Moreover, it is hoped that he may get an influence over both young and worldly and bring many of them within the fold of the church. This may sound blunt and commercial, but it is

not so intended, and any one who has served upon a committee for the selection of a pastor will sustain the allegation, though he may not so readily admit the reasons given.

Nor is the young man more worthy of blame. He is inexperienced, sapient, and with but little knowledge of human nature or the ways of the world. He is full of hope and zeal, and possessed of a desire to do the most good he can in the few short years of his pilgrimage on earth, while, with the roseate coloring given by youth, he feels that the call of the prosperous town or city church is the call of God, and there is nought for him to do but obey as did Samuel of old. If he is of an argumentative turn of mind, he will say to himself that the larger the congregation and the salary, the larger his field of usefulness; and if he is very young, he has an undigested, perhaps undefined, feeling that he is one of those to whom has been entrusted the ten talents, and that it is his duty to increase them many fold.

The result in general, however, is by no means satisfactory. The older and more experienced ministers are crowded out or forced to the rear, not on account of the decrepitude of old age, but in the robust mental vigor of middle life, when men are, for the most part, best fitted for intellectual work. The young men, on the other hand, who are called to fill these highly responsible positions, are forced to put forth more mental exertion than can reasonably be expected of them. In addition to making their regular round of pastoral visits, they must deliver two new brilliant and pleasing sermons each Sunday in the year, beside preparing the midweek lecture on some enticing theme. By hard work and close application the ambitious young preacher is able for a time to measure up to the popular requirement for mental gymnastics, but, as time goes by, he finds his store-house of fresh thoughts and ideas growing empty. At this point he is tempted to go into the profane field for new ideas, and to bring the topics of the day into his pulpit, clothing them with glowing words of eloquence; thereby holding his congregation perhaps, but to the detriment of the pure course of the gospel. Or, if he does not yield to this enticement, unless he is exceptionally brilliant and has remarkable powers of endurance, he gradually gives down to a lower level, loses his hold on his hearers, and in a few years in turn is "frozen out" (the only method known under the call system of requesting the resignation of a preacher), to give place

in turn to a younger man, who is forced through the same experience. So that at middle age, when perhaps he has a large family dependent upon him, instead of climbing, he retrogrades. He probably secures a field not so inviting, with a salary scarce able to support him, and from hence forward he spends his time trying to solve the distracting problem of how to make his meagre income meet his increasing liabilities, without going in debt, and bringing disgrace on the church; and this without the extra means of buying a few books for his library, or magazines for his table, with which to keep abreast of the times. Meantime, the waste places remain desolate, the backwoods are uncared for, unless occupied by the emissaries of other denominations, and a reproach is brought upon the church.

Another evil, that can only be touched upon in passing, is this, that the Southern youth, who are looking for a life-calling, see these examples about them every day, and are deterred from going into the ministry, when they observe the average elderly minister is not taken care of, but must take his chances in the call field with the boys, without the dignity and assured position that is awarded to age in all other professions.

These are stubborn facts, which have not only come to my observation, but have been impressed on me by conversations had with many thoughtful members of the ministry. There is, I believe, a general feeling of unrest on the subject. But these same ministers are loth to agitate the question, for obvious reasons, and on that account only I am induced to enter with unhallowed shoes where those more consecrated have feared to tread.

Where the system may be bettered and made more adapted to the peculiar conditions of this great country of ours I am not able to say, but there is one mild suggestion I would like to present. The great majority, I believe, of our modern ministers are helped in the preparatory work for the ministry more or less by our Presbyteries or from some charitable fund. Why may we not demand of these that they be placed under the command of Synods or Presbyteries or committees in charge of home missions, to be sent by them as pickets in an army to the outposts, whether it be to a home mission station, a small country church or an aggregation of weak congregations, and required to serve a term of years—three, five, or eight—in this work, before being allowed to accept a call to any church. Much, I think, can be said in

favor of this plan. The young preacher without incumbrance can occupy these fields at little expense to the church. In many instances, one well-prepared sermon every two weeks is all that is demanded of him—he delivers it on his rounds. He is gathering in knowledge, both of nature and of human nature, and adding daily to that store-house of information from which to draw in all the subsequent years of his life. And, to crown it all, he feels that he is really making a loving sacrifice for the Master's cause. Moreover, he is not crowding out his brother of maturer years. The requirement is no more than is made of state students or of the federal students at West Point or Annapolis. Surely the young ministers themselves will be the last to make any objection to a plan which offers to them so excellent an opportunity to prove their zeal and consecration! May we not try it with the confident hope of good results?

LAYMAN.

PERSONAL REMINISCENCES OF REV. BENJ. MORGAN PALMER, D. D., LL. D.

By Rev. R. Q. Mallard, D. D.

I have been asked to give for publication in this magazine my personal reminiscences of the late Dr. Palmer, of New Orleans, La. It is a pleasing and easy, yet sad task, for the wound caused by his death is too recent to have healed. Indeed, he was one whose memory will not speedily pass from mind, or fade from heart. Cæsar writes his Commentaries in the third person; was it to avoid appearance of egotism? The fault may be committed where personal pronoun is unused, and avoided where employed; mine will be used only as hooks to hang my pictures on.

I must have more than once heard him when a lad, for Savannah, in which was his first regular charge, was not distant, and he was an occasional visitor to the native place of his wife, and often invited to fill the pulpit of my ancestral church, Midway, Liberty county, Ga. The impression produced by him on myself, then a perfectly thoughtless boy, was so slight and transient that I retain no distinct recollection of preacher or preaching.

Called of God, first into his kingdom, and afterwards into the ministry, I had the good fortune to fall under Dr. Palmer's shaping hand, largely in pulpit, less potently in professor's chair, while a student at Columbia, S. C.

Drs. Thornwell and Palmer, stars of the first magnitude, were then filling, the one the pulpit of the college chapel, the other, the pulpit of the First Presbyterian Church.

Some of my fellow-students were constant attendants upon the first; I only occasional, for the reason that the surroundings of the latter were found more worshipful. Dr. Thornwell's sermons were models of translucent definition, close-knit logic, splendid argumentation, and forceful presentation of the great themes of revelation; Dr. Palmer, without as severe philosophical training, was more rhetorical and emotional, and no less able, and I came to sit almost exclusively under his preaching. He

(why I never knew) gave three sermons every Sunday—forenoon, noon and night. Even then he had mastered the scheme of redemption and expounded it with a lucidity, ability and grasp I have never seen equalled.

I sat with him in his class-room for so short a time that my impressions of him as professor are not distinct or thorough enough to be worthy of record. But from what I knew in after years of his powers of absorption, acquisitiveness, versatility and adaptability, I hesitate not to endorse the opinion of Dr. J. H. Nall, in his splendid tribute to him in the *Presbyterian Quarterly*. Had he chosen that line, he would have been as able a theological teacher as Thornwell or Dabney. I will now, as the result of intimate association with him in New Orleans since 1866, record my recollections of him, under the convenient headings of preacher, pastor, presbyter, citizen, Christian, octogenarian.

Dr. Palmer as preacher. His reputation for years as a pulpit orator was continental; and many from over seas heard him; few were the strangers overstaying Sunday who were not his listeners. During our Centennial Cotton Exposition, the church was so thronged that many of his people were crowded out into the galleries.

His friend, Dr. Henry Martin Smith, used facetiously to say, in allusion to Dr. Palmer's war record and secession sermon, that with Northerners the motive was curiosity to see "the big villain of the play." He was in constant demand on every public occasion in and out of the city, and sought for far and nigh to preach dedication, commencement, memorial, historical sermons. Dr. Palmer was not an expository preacher, although when he attempted it, he was an eminent success. Two of the finest sermons ever heard by me from him were such—one on "Another Comforter," and the other, more markedly on "All things shall work together for good to them that love God, who are the called according to his purposes," in which his great mind, in enchanting eloquence, simply drifted where the current of the successive clauses carried him. Ordinarily, owing to the philosophical cast of his intellect, he preferred topical sermonizing, dwelling on the most vital and fundamental themes. His sermons, like Paul's Epistle to the Romans, were doctrino-practical. And one of the very best of his series (of which he was fond) of discourses was

on the duties of the family. Usually, he began in a quiet manner, expounding context, and sometimes with systematic concatenation of secondary, yet striking thoughts which would have served a lesser preacher for a complete sermon. This habit prolonged his discourses, which, in his earlier ministry, went beyond the hour-mark. Having thus deliberately approached his text, it was his custom to deduce its great truth, and state it in the form of a proposition, and then in some four or five particulars show why it must be so; concluding with appropriate practical application.

Not of large build, stooping a trifle in the shoulders, he seemed as he spoke to grow taller and larger; he moved easily from side to side of the pulpit platform, and sometimes perilously near the edge, but he never lost control of himself. He enforced his great thoughts, clothed in splendid and unpremeditated diction, by graceful and forcible action. I have seen him in his Columbia pulpit holding to the gas supports for a minute or two. He was not only master of his motions and voice, but of his emotions. There was always an impression of reserved force; it reminded one of a trip-hammer so adjusted and held under control of superb mechanism as to be let down so as not to crush an egg-shell, and again with force sufficient to flatten out a bar of steel.

Two instances of the curious illusion as to his size in the pulpit I note. A lady introduced to him in my presence in a parlor in Natchez, who had never before met him out of the pulpit, exclaimed, "Why, Dr. Palmer, I thought you were a large man!" The other was told me recently by a member of the family. A Texan, drawn by his reputation to his church, was disappointed to find, as he supposed, a stranger of unprepossessing appearance in his pulpit, and was tempted to leave, but, staying, was first struck by his reading, then by his prayer, and then, as he progressed in his sermon, he grew until he seemed a giant. He stayed over another Sunday, and told his story to the Doctor himself. I happen to have just read of an athlete who could elongate himself some inches, and I am at a loss, whether the preacher actually straightened up taller, or we saw him through the magnifying glass of his great thoughts!

His voice was a marvel of flexibility and adaptability, adjusting itself with ease to every space, filling but not over-filling

the darkened chamber where lay beneath flowers coffined dead, and never failing with equal ease to fill the largest hall or biggest church. His gifts had the same qualities with his voice—they met and fitted into every demand of every occasion with unvarying eloquence. Let three allusions suffice. A dinner was given by the New Orleans Bar to a visiting Chief Justice of the Supreme Bench of the United States, and Dr. Palmer was one of the invited guests. It fell to his lot to make an after-dinner speech, and he discussed so eloquently and exhaustively the great principles of law that the delighted justice asked him afterwards where he had acquired his legal lore, and was informed from studying the Hebrew commonwealth in the Bible.

An immense audience filled one of our largest theatres on the occasion of a service held in commemoration of General Robert E. Lee, then lying a dead president in college chapel in distant Virginia, when most doors bore the customary crepe and funeral notice. The building was crowded to its utmost capacity. The first address was by Hon. Thomas J. Semmes, a distinguished member of the New Orleans Bar. It was a masterly effort, and evidently thrilled the audience so that I for one trembled for Dr. Palmer (but it was unnecessary fear). He took the audience just where he found it, on the high plain, and bore it up to yet loftier heights. In the gallery, where I was, there sat a war-worn veteran in faded grey, and tears were streaming down his cheeks without his consciousness.

Still another illustration is recalled. Temple Sinai was crowded above and below; the occasion, the funeral of Rabbi Gutheim, with whom Dr. Palmer had been intimately associated in a civic capacity, and he was invited to make one of the addresses. His was a tribute so eloquent and tender that a wave of emotion swept out from pulpit and swayed the great gathering "as the trees of the wood are moved with the wind"; and when he eulogized the dead leader "as a man always to be found when wanted, and always to be trusted when found" (it is carved on his monument), and asked that "a Christian might be permitted to place a flower on the bier of a Hebrew," not only women, but strong men wept.

Dr. Palmer was a prince of extemporaneous orators. His relation of the stress which led to the early adoption of this method, as I heard him tell it but recently, is interesting. Be-

ginning his ministry in a city charge, preaching to the same congregation always, he laboriously prepared two written sermons, besides his lecture, every week. He soon exhausted his small store of accumulated material, and went to Dr. Preston, an older pastor, with the story of his lamentable discovery, but was assured, but by no means comforted, by the information, that it was no uncommon experience of young preachers. He at once determined to preach without manuscript, giving the time to gathering knowledge. In later years, after the homiletic habit had been thoroughly acquired, he has told me, that he thought out his sermons, without reference to expression, save as to points and occasional metaphor, trusting to the occasion to suggest words. As to his prayer-meeting, in which he was especially happy, I remember to have heard him once say that he only settled two things—"the hole at which he was to go in, and the hole at which he was to go out."

But let none suppose Dr. Palmer disused pen. It was his custom, when a sermon pleased him, to recover it on Monday, and preserve it in writing. He was in constant practice in writing for paper and review, and composing books. His sermon on the "Headship of Christ," at the first Assembly in Augusta, in 1861, which I heard as a visitor, was delivered from manuscript, with no perceptible diminution of oratorical force. Dr. Palmer, in his readiness was an exceptional case, and not an example to be followed by lesser minds and less practiced preachers.

Did he ever fail after the attainment of maturity? He probably, with his high ideals, would have answered, "Often." I recall, with amusement, one, for it made of me a victim. It was one of his Sunday afternoon sermons. He would state a point, develop it for a minute or two, and dismiss it with the remark, "I will not pursue this train of thought any further," and so on to the close; one listener went away under the conviction that the speaker had been overburdened with matter! Judge his surprise when he learned from a fellow-student with whom Dr. Palmer was intimate, that he had confessed to him that he had never in all his life been so put to it for something to say! Years afterwards, in a night service, when I chanced to be present, he began to discourse in the same way, and I thought I could hear the creaking of a pump-handle bringing nothing

but air from an empty well, when I was confirmed in my belief on this wise. Ordinarily, at that time (he shortened his night sermons later on) he went quite over the hour, and the tolling of nine o'clock by the great bell in his church spire over his head never seemed to be heard; but this time, suddenly a little eight-day clock, somewhere back of him in the lecture-room, faintly struck the hour, and our good Doctor brought his discourse to an abrupt end, with the remark, "The clock reminds me it is time to bring this sermon to a close!" But it must be admitted this was an exceptional experience. With a mind gifted beyond most in acquiring and absorbing truth from every quarter and by every channel, and with every faculty trained to highest efficiency, and in readiness for every call, he could marshall his thoughts in finished and effective array in shorter time than any speaker I ever knew. Here is an instance told me by his cousin, one of the finest preachers the South ever produced, Dr. I. S. K. Axson, of the Independent Presbyterian Church, Savannah, Ga.

The guest, Dr. Axson, preaching for him in the morning, and the pastor to follow in the afternoon, the visitor, as the hours waned, became anxious about his relative, and said to him, "Ben, you had better go and prepare," but without avail, until about thirty minutes before church time, when, asking if he (Dr. Axson) had any objection to his taking up the same theme, he walked the study floor (his favorite way of studying) a few times, and announced himself ready, went into the pulpit, and made his kinsman ashamed of his superficial treatment of his text!

Dr. Palmer as Pastor. I once asked him if he systematically visited as a pastor, reading the Scriptures and praying with the family; he said he did not; a large part of this work was necessarily social; but he continued, "In the course of time you will be called in succession to visit every home on occasions where such services will be appropriate and appreciated." I doubt if he could tell, as some ministers can, how many social or pastoral visits he had made in any year or decade of years; but to any of his people in need of ministrations, he was truly a model pastor. He visited his sick, however long continued the illness, as often as the physician. I have known of his sitting up all night with some. In the darkened home, he was a very Barnabas,

a son of consolation. "Oh! how I miss him," was the utterance of one of his members, widowed since his death.

In times of epidemic, frequent in former years, he was tireless in ministering to body and soul, visiting night and day, without respect of persons or faiths. His study was always open to the troubled in mind, and some of his experiences, published in the earlier numbers of the *Southwestern Presbyterian,* have all the thrilling interest of Spencer's *Pastoral Sketches.*

His hand was ever open to the needy, and too often was he imposed upon by the undeserving; but as he would say, he would rather help many unworthy than send away unaided one needy applicant! He once explained to me this feature of his character by relating an incident in his own experience. On his way home from Amherst, Mass., when scarcely more than a lad, he came to New York to take a sailing ship for Charleston. He had not yet paid his passage, and all his money was in one bill—fifty dollars, the amount. Awaiting the hour of weighing anchor, and killing time by strolling the streets, he found on the book shelves of a second-hand book-store a work in several volumes and very cheap, and which he desired, and purchasing it, he gave his large bill in payment. The recipient, leaving his partner in charge, said, "I will get it changed," but did not return. Six long, mortal hours were spent by the now penniless boy in agony of spirit, for he did not know a soul in the great city, and did not think his story would be credited. He said he was always afraid the applicant might be in similar circumstances!

Dr. Palmer as a Presbyter. He was an excellent presbyter, but no technical parliamentarian. A distinguished lawyer of our city, remarking to me on the mortification of seeing the educated white planters in the Louisiana Legislature turned down on points of order by the few negro politicians left for a while, observed that they knew the rules by rote, but knew nothing of their philosophy. Dr. Palmer knew the principles rather than the statutes, and regarding rules as means simply of orderly and prompt dispatch of business, was impatient of points of order when obstructing progress.

He was a constant attendant and wisest of counsellors. To him, especially in his own Presbytery, might have been applied Job's words of himself in the days of his prosperity and popularity, "Unto me men gave ear and waited and kept silence at

my counsel; after my words they spake not again, and my speech dropped upon them, and they waited for me as for the rain, and they opened their mouth as for the latter rain." And yet he never presumed upon his recognized position as leader, but listened and was influenced by the counsels of the youngest and least endowed co-presbyter.

Dr. Palmer as a Citizen. He was eulogized at his death by more than one journal as our "first citizen"; at the time of the memorial service a distinguished rabbi styled him "the public conscience."

He never carried national, or state, or municipal affairs into his pulpit; but out of it, as a public-spirited citizen, when there seemed to be need, he came forward as a leader of men and a shaper of opinion.

This may be illustrated by his conduct in the anti-lottery campaign, when on the one side was a corporation offering a bribe of a million dollars for continuance of its infamous life, and corrupt and suborned legislators, and on the other simply the moral sentiment of an outraged people. In all the exciting controversy which ended in its defeat, he was silent in his pulpit save for one scathing sentence. Out of it, he not only voted, but met his fellow-citizens in political gatherings, and delivered one masterly speech in the Grand Opera House. He had then and there the advantage of an audience at white heat, yet he so moved them by terrific arraignment of the lottery iniquity, that, as was said, had he given the word, the multitude would have wrecked the lottery headquarters and scattered their ill-gotten gains, as Christ the coins of the money-changers in the temple! He was accused by papers friendly to it of exhorting to violence, whereas he had simply predicted the uprising in the event the bribe should be accepted. At the close men and women stood on chairs and waved hats and handkerchiefs and shouted themselves hoarse. For several years, others had been doing yeoman service against the evil; this speech gave the *coup de grace* to the lottery.

He took a prominent part in educational movements, being until his death an influential member of the board of trustees respectively of the Tulane and of the Southwestern Presbyterian Universities.

Dr. Palmer as a Christian. His piety was not of a sombre cast, but cheery, admitting occasional jest and hearty laughter.

It was humble; no one oftener confessed, like Nehemiah, "his own sins and the sins of the people." It was marked by superb faith in the verity of Scripture, born of rich experience, which made him scorn assaults of hostile higher critics as beneath notice. He knew the Bible was true, because he had realized it in his own heart's deep experience, and in furnace heated seven times hot. His piety was of the sweetest and most gracious type, marked by a brotherly love which easily bridged the interval between him and the youngest and least endowed of his ministerial brethren. He had the flaming zeal his Master had shown in the temple, and pitying the errorist if deluded, had no patience with the error. His was compassion for souls like his Lord's, when he spoke of "the sheep scattered without shepherd," and he gave not only of his prayers and personal means, but stirred up his people to help the destitute at home and abroad. He was the friend of all Christian enterprises, promoting the gospel and aiding the church, its living repository; was one of the founders of and valued contributors to the columns of the *Southwestern Presbyterian,* until his eyesight failed him.

His longing for conversion of sinners, his distress over unspirituality of Christians, and yearning for a pentecostal outpouring, uttered in our ministers' meetings not long before his death, were expressed in constant attendance, in cold and wet, of a series of protracted meetings held lately in all our churches.

Those who heard it will never forget the tender pleading sermon, preached from the text, "Behold, I stand at the door and knock," etc. We his brethren did not suspect it, but the Holy Ghost was putting his finishing touches to his likeness to his Lord—he was rapidly ripening for glory.

Finally, *Dr. Palmer as an Octogenarian.* He had passed the third mile-post beyond the fourscore, and although his eye was for sight only dim, his natural force was unabated. Conversing with him, not long since, on aged ministers retiring from active service, to the advantage of the churches, I happened to say, "I hoped when I should become disabled by age, some one would be candid and friendly enough to tell me," he quietly and waggishly replied, "M———, you won't believe it when told you!"

The time had not come for proof of the truth of his saying, so far as he was concerned, for his movements were brisk, and his superb intellect showed no sign of decadence. With this

proof of it, I close my loving tribute to my great and good friend.

It was my privilege to accompany him to the hundredth anniversary of our alma mater, the University of Georgia, at Athens. He had been given on this memorable occasion, in the history of one of the most distinguished and useful of our educational institutions, the flattering appointment of preacher of the commencement sermon. Delivered to a packed and expectant audience, it was in all respects up to his best effort anywhere in the past thirty-odd years when I have been privileged to hear him, and made a most profound impression upon that distinguished assembly!

Being such a man, living in private and public such a life, and serving God and his generation so efficiently and conspicuously, it was no wonder that wheels stopped, and multitudes stood with bared heads on the sidewalks as the funeral cortege passed from the church, to which Jew and Gentile, Catholic and Protestant, believer and infidel had thronged to pay to the silent sleeper the last tribute of admiration, respect, reverence and love.

THE EMPEROR FREDERICK II.

By Rev. D. K. Walthall, Ph. D.

Frederick II. is declared by a recent historian to be the most remarkable historic character of the Middle Ages. Another says, "It is probable that there never lived a human being endowed with greater natural gifts, or whose natural gifts were, according to the means afforded him by his age, more sedulously cultivated than the last emperor of the house of Swabia," while the best contemporary writer declares he was "*Stupor mundi Fredericus*" (Frederick, the wonder of the world).

Born to the noble inheritance of Sicily and the imperial throne, a double orphan at four with all his possessions seemingly lost in the fierce contentions that ensued, struggling up by the aid of remarkable genius to the possession, first of Sicily, and afterwards of the empire, the ward of a pope, assuming the crusader's vow with enthusiasm, anathematized for its non-fulfilment, yet going on crusade, and even securing possession of Jerusalem while under the ban of the church, winning his way by force of arms to reconciliation with the pope, reigning gloriously in Sicily for nearly nine years, involved again in papal complications, for a while victorious and even absolute, yet in the end, overwhelmed and carrying with him to destruction his entire house, Frederick, the scholar, poet, historian, statesman, warrior, king, emperor, illustrious friend and patron of learning and art, is indeed one of the most striking and romantic figures of all history.

To consider all the questions which such a career suggests would require a volume. We can only outline some of the most important.

1. Frederick was the temporal head of the church of Jesus Christ, yet he has by turns been denominated an infidel, a Mohammedan, and a second Messiah. What were the real religious convictions of the man who could be thus variously regarded? We remark at the outset that Frederick's position as temporal guardian of the church was, perhaps, the worst he could have occupied for the encouragement of vital piety. Not only was

he subjected to the sinful allurements incident to high position, but he was also brought into such close and clashing contact with the papacy that its hideous hypocrisy was ever before him. The worst men were accepted as papal agents, and the vilest crimes condoned, if committed in the papal interests, while his own bad morals were flouted in the face of all mankind, and anathemas hurled against him, simply to advance the temporal welfare of the papacy. Take as illustration of this last assertion Frederick's first quarrel with Gregory. That this dispute was brought on by the Pope's desire to have Frederick's power in Italy diminished rather than to see Palestine conquered by the Christians is fully established by Gregory's refusal to remove the papal censure after Frederick had departed on the promised crusade, by his hindering the emperor's progress abroad and by his stirring up alliances against him at home. With a technical show of justice, Gregory had been enabled to put his great rival under the ban of the church, and he was too shrewd to relinquish this advantage until compelled. How could the emperor fail to be skeptical of such a form of religion as this?

While his quarrel with Gregory was at its height Frederick came into immediate contact with the Mohammedan religion in which the Sultan combined the power of pope and emperor. Such an arrangement could not fail to commend itself to Frederick and so at times he seems to have cherished a vague idea of ruling his vast possessions both as spiritual and temporal chief. This is probably the basis of the charges brought against him of being a Mohammedan, and of his claiming to be a new Messiah. Outwardly he remained orthodox to the end, but his whole manner of life reveals that while no worse than the agents employed by the pope to effect his overthrow, nor even so sunk in sin as some of these, he was yet destitute of every element of real godliness. Still he had enough of the superstition of the age to cause him, in his last hour, to seek absolution from a church whose head he held in contempt, and against whose clergy he was waging terrific war. Dean Milman gives us a fine summary of his spiritual condition: "It was the shattered, dubious, at times trembling faith, at times desperately reckless incredulity of a man forever under the burden of an undeserved excommunication, of which he could not but discern the injustice, but could not quite shake off the terrors; of a man whom a better age of

Christianity might not have made religious; whom his own made irreligious."

2. We can now understand the peculiar form which religious toleration assumed under Frederick. One of his most politic acts was the removal of some 20,000 Saracen soldiers from Sicily, where they were breeding perpetual disturbance, to Apulia, where, separated from their kindred, they became entirely dependent on the emperor and allies whom no papal anathema could influence. Such adherents could assuredly count on toleration for any religious opinions they might choose to hold. It was an easy step from this to gain more allies by a similar toleration of other Mohammedans, and then of Jews and Greeks. But neither policy, inclination, nor the spirit of the age permitted him to extend this toleration to "heretical Christians." In the first place these "heretics" were largely Lombard rebels, who had revolted with equal asperity against imperial and papal tyranny. Again, how could he claim, with any show of reason, to be an "orthodox emperor" if he permitted heresy to go unchecked in the very bosom of the church? It must be punished with the utmost severity.

Aside from motives of self-interest, Frederick's position may be illustrated by the different way in which a Jew of to-day looks upon a Gentile Christian, and an apostate born of his own race. With the Gentile the Jew will often cultivate the most intimate and tender relations of friendship. But woe betide the apostate! Every avenue of approach is closed to him. He is as one dead; worse than dead: as one who is accursed. He has rejected the religion of his fathers!

So it was with Frederick. Greeks, Jews, and Mohammedans were, in a measure, justified in holding to the religion of their fathers; but woe to him who, having been born in the Holy Catholic Church, should be so base as to deny its teachings! Such an one was to be burned to death, his property confiscated, and his children rendered incapable of holding office or bearing testimony. The distinction is obvious, and while in practice frequently and frightfully abused, is based on the principle that the prodigal is less excusable than the ignorant.

3. What were the causes of Frederick's failure in his contest with the papacy? This is an exceedingly interesting question. Why should a man, so fertile in expedients, wielding the com-

bined power of the empire and the kingdoms of Sicily, and with such a capacity for awakening enthusiastic devotion, have failed so completely as to overwhelm in his own ruin his entire house, and leave the empire the mere tool of the papacy? The explanation can best be given under two main heads.

(1) General Causes. According to the mediæval theory, complete harmony subsisted between the pope, the spiritual, and the emperor, the temporal head of the church. But like many other theories, it failed in practice. Occasions were constantly arising in which it was impossible to determine whether the spiritual or secular should bear rule. Take the question of the appointments to bishoprics. The bishop was certainly a spiritual ruler, and as such ought to be appointed by the spiritual chief. But as there were temporal possessions attached to each episcopal see, the bishop was none the less a temporal ruler, and as such ought to receive his appointment from the emperor. Who could untie such a Gordian knot as this? The case was still further complicated in that the pope was himself a temporal ruler of considerable importance. Was he who "possessed the keys of heaven and hell" to hold even temporal possessions in subjection to an emperor whose highest glory was the protection of that faith which found its living embodiment in the pope? On the other hand, how could the emperor be the support of the church were he not suffered to bear rule in all temporals? Moreover, had not the estates of the church been conferred by imperial authority or by those under imperial authority? Interminable strife could be the only result of such conflicting claims as these. Generally speaking, the papal power had continued to grow through the ages, while that of the emperor had declined. This decline was due to several causes. First, the emperors, while never really reigning in Italy, were continually wasting their resources by futile expeditions into that country, and so weakening their authority at home. Second, the imperial dynasties were short, and frequent changes resulted in the firm establishment of the elective principle. While the choice of emperor was really confined to a few of the leading families of Germany, yet at each election the new emperor was compelled to give additional guarantees that were continually limiting the imperial power. Third, it was the age of feudalism, when the tendency was to the disintegration of all central secular authority, and the elevation of each baron almost to the independence of a king.

At the death of Henry V. (1125), all fiefs had become hereditary, and when vacant could only be granted afresh by the emperor, with the consent of the states. Boyd says, "The idea is making progress that the most essential part of the empire is not its supreme head, but the commonwealth of princes and barons." As the empire grew weaker, the papacy naturally profited by its decline.

But there were also more positive reasons for the growth of the papacy. First, the rule of the papacy was more extensive. There were great kingdoms over which the emperor exercised no control, but all Christendom acknowledged, to some extent, the power of the pope. Second, the sole reason for the existence of the emperor, according to the mediæval theory, was that he might be the temporal support of the church. It was but logical that the temporal should be subject to the spiritual. Third, the claims of the papacy were pushed with more persistency and energy than those of the empire. Fourth, the spiritual censures of the church were more terrible in the "Dark Ages" than even the glitter of steel and the valor of armor-clad knights. It was thus that, with weakened prestige, Frederick was called upon to contend against the papacy in its palmiest days.

(2) Specific Causes. First. Frederick had to contend against a particularly formidable line of popes. Innocent III. is justly regarded as the most splendid of all the pontiffs. He it was who employed the figure of the sun and moon to set forth the respective relations of papal and temporal dominion. All authority centered in him. Princes, kings, even the emperor, were but the pale reflections of his glory. Nor was this an idle claim. The Dominican and Franciscan orders were founded. These furnished him with an innumerable army of preaching friars, who went everywhere proclaiming his power. They found ready listeners and willing doers in the great number of tertiaries who were skillfully connected with these orders by ties strong enough to excite their enthusiastic devotion, yet loose enough to admit of their retaining their connection with the outside world. Philip Augustus was compelled to give up Agnes Meran, and reinstate his former wife, from whom he had received a divorce at the hands of the French prelates. John of England was forced to surrender his kingdom, and only received it back as a papal fief. A crown was bestowed upon the ruler of Aragon, who

had hitherto been only a feudal knight. There was not a kingdom in all Europe that did not feel the might of Innocent's iron hand. His successors, Gregory IX. and Innocent IV. might not have his great ability, but they were his equals in determination and energy, and the willing heirs of all his lofty prerogatives.

Second. The character of Frederick. It is here that we see most clearly the real hopelessness of his struggle. His bringing up had as largely unfitted him for his life contest. Said a great cardinal, "Give me a child until he is five years old, and I care not who may have him afterwards." While this is doubtless an exaggeration, all must recognize the fact that the impression of our early years can never be totally eradicated. The popes might misuse and ill-treat Frederick until his soul would cry out in righteous indignation against them, but he could not cease to regard them with a superstitious fear that made him willing to accede to any terms in reason. But the great defect in Frederick's character was his lack of profound thoughtfulness. Gifted with wonderful brilliancy and versatility, he still does not seem to have thought deeply on any subject. He evidently had no profound religious convictions. In extenuation of this it may be said that the character of the chief professors of Christianity with whom he was brought in contact was anything but a pressing invitation to examine more closely into the verities of the gospel. Yet it is not characteristic of the earnest soul to be thus turned aside in its search for truth. Luther encountered obstacles mountain high, but he overcame them because he fought them with a courageous soul that would know God's will at any cost. The real reason Frederick did not obtain strong religious convictions was because he was not terribly in earnest in his search therefor. Nor was he terribly in earnest about anything. In his Sicilian government he has been held up as a model ruler. We have no wish to detract from his splendid achievements there; but had he really been in earnest in seeking the welfare of his people, he would have realized that example is better than precept. One special feature of his laws was the severe punishment for adultery. The rape even of a woman of ill-fame was punishable by beheading; mothers giving their daughters to evil practices were to have their noses cut off, while husbands who connived at the ill conduct of their wives were to be scourged. Yet the emperor's own paramours were notorious, and his ille-

gitimate children received into high favor. His ambition might, at first sight, seem to be a consistent and governing motive in his whole life. But even here his lack of thoughtfulness is discerned in that he had no fixed plan for attaining his ambitious hopes. From his remark relative to the elevation of Sinebald to the papal see, it is evident that Frederick perceived something of the necessary opposition between pope and emperor; yet he pursued no definite policy with regard to his great foe. All his contests were forced on him, and he was always ready, if the popes would only let him alone, to let them alone. A ruler who had no more insight into the real condition of affairs than this could not expect to succeed against an enemy that never forgot and never forgave, but that, through success and failure alike, pursued, with Machiavellian ingenuity, the one purpose of becoming the temporal as well as the spiritual ruler of the world. All the papacy needed in such a contest was a favorable opening for attack. Gregory IX. thought he had discovered such in Frederick's failure to go on the promised crusade; but the emperor extricated himself with marvellous skill. He was not so fortunate, however, against his last antagonist. Goaded to fury by the papal excommunication at Lyons, Frederick declared war on the whole clergy. He had committed a fatal error. The contest now could only end in his overthrow, while the greatness of his struggles did but urge on Innocent IV. to make his victory complete by the extermination of the emperor's house, and entire destruction of his power.

4. Frederick's career shows us how men, though they fail in their own undertakings, may yet unconsciously advance principles of whose real nature they are entirely ignorant. The emperor's great desire was to be an absolute temporal ruler. This ambition forced upon his attention two facts, (1) that the separation of the spiritual and temporal power was eminently desirable, (2) that under some circumstances even a Catholic emperor might grant toleration to other religions. In the first of these facts we see the embryo of the doctrine of the divorce of church and state; in the second that of freedom of conscience. We do not mean to say that Frederick held either of these doctrines. He did not. He only recognized some of the facts out of which these doctrines were evolved. Still, his struggle with the papacy could but call attention to the relations which should

subsist between church and state, and thus make for their separation. Whatever the motives prompting him to grant even a limited toleration of other religions, that he had done so was patent to all.

For a time the emperor's defeat seemed to have obscured these truths entirely. The great wave of papal absolutism mounted higher still for the next half century until, under Boniface VIII. the distinct claim was put forth that "subjection to the Roman pontiff is for every human being altogether of necessity for salvation." But the papacy in its avarice had at last overreached itself. The relentless persecution of Frederick's house awakened other monarchs to a sense of their peril, and the real character of the demands of the papacy, while Frederick's assault on the temporal possessions of the church, though it caused his own ruin, pointed out the only way in which temporal rulers could maintain themselves against the encouragements of the church, namely, by a reduction of its temporal possessions.

In the contest which followed between Boniface and Philip the Fair, the papacy suffered inglorious defeat. Boniface died from shame and fear. The wretched Avignon captivity and consequent schisms followed. Never again could the pope make successful claim to world empire. His temporal power was limited to the estates of the church, and, in the latter half of the past century, even these were taken from him. Time alone is needed for the principle of the divorce of church and state to gain universal recognition.

The kindred principle of religious toleration has fared none the less favorably, though later, in gaining formal recognition, Philip and his successors found it expedient to deny their subjects even the measure of religious liberty that had been granted by Frederick. Yet these kings could not blot out the fact that one of the greatest of the Catholic emperors had granted, in his own domains, permission for the existence of other religions. This permission was the first step toward freedom of conscience. The struggle was long and bitter. John Huss was burned at the stake; Wycliffe's ashes rudely disturbed; many long bore rule who resisted the temporal claims of the pope, yet obeyed his slightest mandate against heretics; Holland had to turn in the waters of the ocean to save her from hypocrisy or extinction; all Europe sat appalled at the massacre of Bartholomew's fatal eve.

But, though often in sore peril, and, misapprehended even by its real friends, the principle of religious toleration has continued to be apprehended more and more clearly, until to-day it has received recognition in nearly every civilized country in the world. Protestant "heretics" may worship in safety under the very shadow of the Vatican. A great principle cannot die. It is apprehended first in a concrete fact, and not in an abstract formula. This fact is, then, frequently misunderstood and misapplied, but the germ of the truth remains, even though the conscious or unconscious friends of the principle may perish. It finds other advocates who have continually an increasing perception of its real import until, at last, it is fully apprehended and applied. Thus do men learn to rejoice in the freedom and supremacy of the truth.

EXPOSITORY PREACHING.

By Rev. George L. Leyburn, D. D.

Twenty-one years ago I had the pleasure of visiting for a few days a venerable man of God, an old friend and co-laborer of my father in missionary work, and one of our most esteemed and useful ministers, the Rev. Samuel R. Houston, D. D. He was a very patriarch in character and appearance, and for near fifty years after his return from Greece he lived and labored among the same people in Monroe county, W. Va., and the regions round about, and in ability and usefulness was the peer of any man of his generation. Speaking one day of ministerial work, especially of pulpit preparation, he remarked, "I have been here now for forty years, and first or last, on Sabbath or Wednesday, I have expounded every book in the Bible to this people." Then he added, "My brother, let me advise you, as one younger in the ministry, always to keep on hand, as part of your regular work, for one service on the Sabbath or for Wednesday evening, *the exposition in regular course of some book of God's Word.* You will find it greatly helpful to yourself and very instructive and beneficial to your people." These words are weighty and true. I have tried to profit by them in the past; repeat them for the benefit of my brethren, especially the younger, just entering upon their work, and I use them as a suitable introduction to what will be said upon Expository Preaching.

For, in the largest, truest sense, this is the meaning of the phrase, "expository preaching": it is the exposition, *i. e.*, the unfolding, explaining, applying, in regular order, some book of God's Word. Though, of course, in another and narrower, yet true sense, expository preaching includes all exposition—the getting out, declaring and enforcing the meaning of any *passage* of the Bible, whether chapter, or paragraph, or story, or incident, or parable, rather than the use of a mere word, or phrase, or verse as a text for the sermon. Perhaps, after all, the best definition or description, as it is the earliest recorded instance, of expository preaching is that given in Nehemiah viii. 8 (*cf.* vs. 1–8), where it is said of Ezra and others, standing "upon a pulpit of

wood," and "in the eyes of all the people": "So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading." This expounding the Word, getting at and giving out the meaning, explaining, applying, enforcing the truths of God's Word, and as we find them in his Word, "giving the sense," and "causing the people to understand the law," this is expository preaching.

And this, particularly the regular exposition of the Word by books, I wish to commend to the kindly, prayerful consideration, and I would fain hope the adoption, too, of my brethren—certainly the younger ones—in the ministry. Among the reasons therefor, the benefits and advantages of this, may be mentioned.

1. *This is the truly Scriptural, Apostolic and Divine Method of Preaching.*

Not in Nehemiah's and Ezra's time only was this the case, but under the whole Old Testament dispensation, from the time they first had a written word. The priests, when they "taught the people knowledge," did so chiefly, if not exclusively, by giving the sense, explaining, making the people understand "the law of the Lord," the Word of God. And the prophets, save when they came with some new message direct from the mouth of Jehovah, did little else than expound the law, "reprove, rebuke, exhort, with all longsuffering and doctrine," out of "the book of the law," God's Word written.

So also Christ and his apostles. Our Lord himself, though he spoke "with authority" and "as never man spake," yet very often just explained the Scriptures to those who heard him; *e. g.*, note how frequently he quotes and expounds passages of the Old Testament Scriptures; the Sermon on the Mount consists largely of scriptural exposition, an explanation of the true meaning of God's Word and its teachings; the discourse in the synagogue at Nazareth (Luke iv.) was simply a divine commentary upon or exposition of Isaiah lxi. to the two on the way to Emmaus, "beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself"; and later, to his disciples, "Then opened he their understanding that they might understand the Scriptures, and said unto them, Thus it is written," etc. (Luke xxiv. 27, 45, etc.)

The preaching of the apostles, too, especially to the Jews and those who had and knew the law, was largely an exposition of

"the law of the Lord," an explanation of the real meaning of God's Word; *e. g.,* Peter on the day of Pentecost (Acts ii.); to the people in the temple, Solomon's porch (Acts iii.); before the sanhedrim (Acts iv.); Stephen before the council (Acts vii); Philip to the eunuch (Acts viii.); Paul at Antioch (Acts xiii.), and Apollos and the Jews, whom "he mightily convinced, and that publicly, *showing by the Scriptures* that Jesus was (the) Christ" (Acts xviii. 28.) And we would all do well to be imitators of these prophets and apostles, and of Christ himself, our great Exemplar, "followers of them who through faith and patience have inherited the promises."

2. *This will make and keep ministers faithful to the truth, loyal to God's Word, which is truth.*

In other words, this will well-nigh secure their being and continuing *in fact* what all are in name—preachers *of the gospel,* ministers *of the Word.* For the minister's one great business *as a preacher* is to preach; not to declare or impart truth or what he believes to be truth, historical, political, scientific, philosophical, or even ethical, but to "preach the Word" (2 Tim. iv. 2); "preach the preaching that I bid thee" (John iii. 2); he is "an ambassador for Christ" (2 Cor. v. 20); and he is to "declare the whole counsel of God." Christ himself, for all his ambassadors, and in their very commission, has plainly declared the scope and sharply defined the limit of their duty: they are indeed to "disciple all nations," to "preach the gospel to every creature," but always "teaching them to observe to do *whatsoever I have commanded"* (Matt. xxviii. 19 and Mark xvi. 16).

More expository preaching will and must, *ex necessitate rei,* keep the preacher both well within and up to the limits of his commission and his duty. And this in several directions or respects, viz:

(1) *He will, in expository preaching, always and only preach the Word.* He must of necessity be always teaching men to observe to do whatsoever God commands in his Word.

(2) *He will "declare the whole counsel of God," and according to the analogy of faith."* Again, from the necessity of the case, he will sooner or later, first or last, teach the people every doctrine, and every duty found in the Word; he will show them from the Word what they are to believe and what to do, and this

he will do in scriptural proportions, *i. e.*, as often, as fully, and in the manner prescribed by God himself in his Word.

(3) *And he will also present the truth in the most effective way, God's way.* Not only will he preach God's truth, but, as just indicated, he will use God's method in preaching, in presenting God's truth. It may not always be the most logical or most rhetorical; to him and others it may not seem the most attractive or desirable way, but nevertheless, it is God's way, and that is always best. "Because the foolishness of God is wiser than men, and the weakness of God is stronger than men" (1 Cor. i. 25). The expository preacher, then, in his preaching is and ever will be faithful to the truth of God and loyal to the God of truth.

3. *This will enable, yea constrain, the minister to be a student of God's Word.* He must needs "search the Scriptures" diligently, daily, faithfully and prayerfully, for only thus can he bring forth things new and old from the store-house of the Word. Most ministers in active work have sadly to lament how hard, if not impossible, it is to find time really to study God's Word regularly and diligently. A serious matter this, and a sad confession! Well, here is an antidote for this evil, and it is a sure cure, a certain specific. It never fails. If any doubt, *let him try it;* and to his surprise and joy he will find that for every good expository sermon he has given from two to five, or ten or more, hours of faithful study of the very Word of God every week. It has been suggested that one reason why we have so little good expository preaching, and why many do not even attempt it, is that it requires *too much hard work,* too much diligent study of the Scriptures! But, oh! the joy, the comfort, the growth in grace and knowledge that comes first to the preacher himself, and then to his hearers, from this diligent, patient, prayerful study of the very truth and Word of God! My young brethren, just try it, and know for yourselves. "Taste and see!"

These are among the major benefits of expository preaching, the chief and stronger reasons therefor. But these are not all.

4. *There are other benefits and advantages connected with this practice or custom.* These, though minor perhaps, are neither small nor unimportant; *e. g.*, note the following:

(1) *It saves time and trouble in hunting texts and finding subjects for next Sunday's sermons.* What this means you,

brethren of the ministry, know. But for your expository sermon no time is ever thus lost. You open the book, and go to work at once.

(2) *This enables the preacher, if it does not compel him, to treat subjects naturally and properly, that otherwise it would be difficult, awkward, perhaps impossible for him to speak of from the pulpit.* Among these (*a*) Some are too brief or unimportant for a whole sermon; (*b*) some are delicate and difficult to discuss in public, *e. g.*, sensuality and sins of the flesh; and (*c*) some would seem, or might be considered, personal and offensive, *e. g.*, marriage and divorce—at least, in the West. Now all these and other subjects of like character, if found in the book we were expounding in order, could be handled, yea, must needs be discussed, without surprise, annoyance or offence to any, and often with great advantage to the truth of God, to the honor of religion, and to the reputation of the preacher as a faithful witness for his Lord and Master.

And (3) *this will in the end, "in the long run," prove to be the most popular and the most effective kind of preaching.*

Enough has been said already to prove this; but we may add:

(a) *It gives and secures a pleasing and almost endless variety, and freshness of themes and treatment.* Here again I just ask for an honest trial. Experience is the best teacher, and the most satisfactory witness.

(*b*) *It teaches men, especially Christians, how to read, study, interpret and understand the Scriptures for themselves.* I heard Mr. Moody say that once, after an absence of some weeks from home, on his return he was met by the older children, who ran out and exclaimed, "Father, Paul"—the baby, who had hitherto been fed with a spoon—"Paul has learned to feed himself!" Then, turning to the ministers on the platform, he said, "Brethren, the best thing you can do for your people is to teach them to feed themselves from God's own blessed Word, and not to depend for their spiritual food almost entirely upon 'spoon-victuals' given from the pulpit every Sunday."

(*c*) *It brings and gives to men, and in God's chosen way, the bread and water of life, for which sinners are hungering and thirsting and dying.* This need is universal, ever-present, most urgent, and he who supplies it fresh from the Word of God, the fountain of life, will lack neither for hearers nor for souls.

And (*d*) *this secures the blessing of God.* For, above all other preaching, this honors God and his Word. Does it not? And his sure word of promise is, "Them that honor me, I will honor."

[My attention was first called to this subject and its importance, and some hints as to its treatment suggested, by that revered teacher, to whom I owe so much, Dr. R. L. Dabney, in his lectures on Sacred Rhetoric, which we heard (in 1866–'67) before they were published.]

II. Missionary Department.

CHRIST'S SECOND CAMPAIGN.

By Rev. Junius W. Millard, D. D., *Pastor Eutaw Place Baptist Church, Baltimore, Md.*

No single event has had such important results upon history (outside of the death and resurrection of Jesus Christ) as the victory won over the Roman world by the religion of Jesus Christ. This was rendered possible by a favorable conjunction of circumstances, which is suggested to us by the phrase "*in the fulness of time* God sent forth his Son, born of a woman" (Gal. iv. 14). It is well for us to notice, in order to have ground on which to proceed in our further study, that the ancient world was dominated by three influences that were characteristic respectively of the three great nations of antiquity: morals for the Jews, culture for the Greeks, administration for the Romans. That is to say, the ancient world received its religion from the Jew, its education from the Greek, and its politics from the Roman. Each of these three influences made its contribution to the preparation of the world for the coming of the Christ, and all these lines of preparation met in Palestine, destined to be his future home.

The Jews, through insisting upon prophecy and the unity of God, gave the world its religious preparation. By the Dispersion they were scattered everywhere, and had their synagogues from Babylon to Spain, and thus they prepared the moral soil for the springing of the new faith. The Greek, by means of his philosophy, his arts, and his wondrous language, had the means for giving the world its intellectual preparation, for he was able to make men think, thus breaking their slavery to the thraldom of their ethnic religions. What was possible was made actual by the conquering march of Alexander the Great, who made Greek thought universal, and thus the world received its intellectual preparation. The Roman, with his marvellous genius for law and order, gave equal rights to all who were Roman citizens.

Travel was made easy by those roads that were one of the wonders of the world of that day. His ships were on every sea, for he was the common-carrier of the world. His soldiers were quartered in every clime to afford protection to those who were within the law. And because all the world was subject to him, the Roman afforded the political preparation for the spread of the new faith.

Add to this the moral degeneracy of the heathen world, the pure lives of the Christians, their zeal and steadfastness under persecution, the strengthening of the fibre of the Christian stock, and you see the reason for the conquest of the ancient world by the religion of the Nazarene. In three hundred years, heathenism laid down its arms, conquered.

That was Christ's first campaign.

Then his forces went into winter-quarters, and into the forced inactivity of the Middle Ages. True, Christianity conquered Germany and Scandinavia later on, but it was never characterized by real virility and progress until the present day. Now there are signs that

> "The Son of God goes forth to war,
> A kingly crown to gain"

and will not stop until victory is his.

Now, as by means of Greek culture, Roman law, and Hebrew faith the world was prepared for Christ's first campaign, so a careful study of the civilization and history of the day, and of the present condition of political and commercial power, will show us that, as in no age since then, now there is a marvellous conjunction of power and opportunity, and a magnificent preparation of the world for great events, that shows us that this is in a peculiar sense a new "fulness of time" for the conquest of all the world by the force of the truth of God as it is in Jesus Christ his Son. Many conditions prevail to-day that have never existed before. They could not exist to-day by chance, but the power of God has produced them. Looked at as a whole, they form both a crisis and a challenge, a crisis that calls for immediate dealing, and a challenge to those who love the Lord that they should go forward and take the world for him.

I. By her influence in the political world, Rome prepared the sphere in which Christianity was to work. She made it possible by the protection she afforded the workers, the roads she built as

well as by her ships on every sea, for the missionaries of the new Way to go and freely tell the story of redeeming love.

For the first time since then is that political condition practically duplicated to-day.[1] One of the greatest phenomena in the present-day world is the marvellous growth of the Christian nations in political power. In 1600 the Christian nations ruled over but seven per cent. of the surface of the earth, in 1893 they ruled over eighty-two per cent. In that same time the extent of the surface of the earth ruled over by non-Christian nations receded from ninety-three per cent. to only eighteen per cent.

Take the matter of population, and you will find that in the one hundred and four years between 1786 and 1890 the population governed by Christian nations increased five hundred and fifty millions, while that governed by non-Christian nations actually decreased five millions. Over one-third of the inhabitants of the unevangelized world are under the sway of Christian rulers, while Protestant powers alone are able to make possible the free preaching of the gospel to the other two-thirds. India is entirely under Christian influence, with more members of the native churches than the apostles and early Christians gathered during the entire first century. So is Africa under the domination of Christian peoples, and the same might almost be said of poor China, which lies to-day prostrate at the feet of Christendom, and it can be said with entire truth of the isles of the sea. There is to-day no polytheistic self-governing nation of any importance on the face of the globe. Whatever be the cause, Christian nations have recently shown a wonderful genius for government, and into their hands God has put the destinies of the people of the earth.

As a result of this, see how exclusive isolation has given place before the march of progress, so that for the first time in history, the whole known world is open to the entrance of the gospel.

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[1] The source from which the various facts here mentioned were gathered cannot be severally indicated. They are the results of rather wide reading, both of special missionary matter, and of general literature. Perhaps special reference should be made to Mr. Mott's *Evangelization of the World in this Generation*, and to Gulick's *Growth of the Kingdom*. But one of the best ways to study missions is to read the newspapers "to see how our Heavenly Father is governing the world." I rarely read the daily paper without being thrilled by some fact that bears upon this second great campaign of the adorable Son of God.

J. W. M.

We prayed long years that doors might be opened, and now our prayers are answered. Talk about miracles—the falling of Jericho's walls, shouted down, is as nothing to the falling of China's walls, and India's walls, and Japan's walls, prayed down.

As an element in this political preparation of the world for the new spread of the gospel, we note the enlarged means of communication and transportation. Paul could not have covered so much territory, had it not been for those Roman roads that stretched everywhere, nor could he have sent those letters which are to-day the treasure of the Christian world had it not been for postal facilities of a fair order. All that is surpassed now, for the Roman roads of stone have given place to our modern railroads of steel that join nation with nation, and the Roman triremes have given place to the modern steel leviathans of the deep that ply the trackless paths of ocean, connecting continent with continent.

The greatest railway enterprises of the world to-day are those which are being projected in non-Christian lands. In Japan a net-work of railroads extend from one end of that island empire to the other. The Siberian railway is bringing hundreds of millions of people in the far East a full month nearer the Christians of Western Europe. The building of a link from this Russian system to the railway system of India would bring London within ten days of Calcutta. Only this last winter I read the details in the secular press of a projected railway that is to run from Constantinople to the Persian Gulf. The Cape-to-Cairo road is a future certainty. Every Christian nation, almost, on earth is either building or projecting a railroad in China.

Take steamships, and the showing is even more marvelous. We see that Europe is twenty days nearer America to-day than she was sixty years ago, five days nearer than twenty years ago, two days nearer than ten years ago, and one day nearer than five years ago; and now they are talking about a four-days passage of the Atlantic. M. Santos-Dumont, the brilliant Brazilian æronaut, before his departure from New York for Paris this past winter confidently predicted the time when he would make an air-ship that would go from New York to London in three days. Why not?

What has this to do with Christ's campaign among the nations? Everything. Sixty years ago, it took three months to

go from London to Bombay. Now it takes less than three weeks. It took William Carey five months to go from Dover to Calcutta in 1793. Now it takes three weeks. It took Adoniram Judson eleven months to go from Salem to Calcutta, and Bishop Thoburn four months to go from Lynn to Calcutta. Now you can go from New York to Calcutta in one month. Shall commerce utilize these increased advantages, while the religion of the Lord God Almighty sits idly by? Cables and telegraph systems and railways and increased efficiency of the postal system may all be of advantage to the church in her missionary campaign just as they help a nation at war. By means of these, we can send missionaries to the frontier, send them supplies of food and funds, hear from them, and keep in close administrative touch with all that goes on in those far-off lands. In the days of Paul travel was laborious, costly and dangerous. Now a man can girdle the globe five times in a year.

II. The intellectual preparation for the spread of the gospel in the first century was contributed by Greece with her marvelous language and her analytical philosophy. She caused the nations to outgrow their narrow faiths, and to yearn for that which was worthy of them. Lo, at the time that they had lost their faith in the Old, the New, vigorous and aggressive, offered itself for their acceptance!

On larger lines that same intellectual preparation is to be seen to-day. Mention was made a moment ago of the days of Paul. What was known of the world at that time? One hundred years ago even, one-third of the globe was unknown. When Victoria ascended the throne, nothing was known of the interior of China, Japan, and Central Asia. When I studied geography, the map of Africa was a blank. Soon thereafter Africa was correctly charted, and now practically all the world is fully known. Not only do we know these lands, we know the peoples, their customs, manners and needs, and above all, we know that the gospel of Jesus meets those needs.

Another element in that intellectual preparation is the printing press, with its work of larger life for the nations. Mention might be made of the schools and colleges in foreign lands—indeed, the face of the earth is being changed to a marvelous extent. For one thing, we are, like the Greek, taking our civilization to the very doors of the nations, and are impressing it upon them to an extent never before dreamed of. Our civiliza-

tion is found in the Bible, and we are giving it to every family on earth at an astonishingly rapid rate. It may be found in almost every language under the sun. In the early ages to own a Bible was the privilege of a prince. Carey's first Bengali Bible sold for about twenty dollars. Now one may be bought for a few pennies.

And over against the Greek language that was the world-tongue when Jesus lived and Paul labored, we can to-day put a world-language that will take those who speak it around the world. In 1800 the relative rank of the languages of Christendom, according to the number of people that spoke them, was, French, Russian, German, Spanish, English. To-day that rank is as follows: English, German, Russian, French, Spanish. English, which was spoken by the smallest number then, is spoken by the largest number now, while the two Roman Catholic tongues come last of all, though one of them, French, was the leading language of Christendom one hundred years ago. Gulick says that there is no spoken language on earth to-day that is used by so many and such widely scattered people as the English, not even the Chinese. It is to-day the language of diplomacy, and millions of Hindus, and Africans, and thousands of Chinese, Japanese, and Siamese speak it with ease.

The intellectual preparation is all that could be asked for. In no age of the world's history have there been so many educated believers in, and students of, Christianity. Tradition and superstition have been banished from Christian thinking, and we have at last gotten down to bed-rock truth. That rock is Christ. Upon him we firmly stand, and all the winds of opposition and wiles of the devil cannot dislodge us.

III. But these things amount to very little were it not for the moral preparation which has been slowly preparing Christians, on the one hand, for bold aggressiveness in religious matters, and the heathen peoples of earth, on the other hand, for an easy conquest. This moral preparation now is exactly what we find in the early days of Christianity. There was then a failing faith in heathen systems, while a new faith, vigorous and true, offered itself to those who had outgrown the old. So now. The ethnic faiths are losing their hold upon the people. Shrines are neglected, temples falling, and everywhere there is a restlessness of thought and a discontent with the old forms of religion. Men are beginning to think, and, as a result, they are beginning

to question the power of idols made of wood and stone. Sir Monier Williams, speaking of India, says, "The educated classes look with contempt upon idolatry."

Now, over against this emptiness of heathenism place Christianity. It is stronger to-day than ever before. It was never so hopeful and aggressive. It is stronger in its faith in God than ever before.

The cause for this is not far to find, for Christians are to-day eagerly studying afresh the life and teachings of Jesus, thus going to the very fountain-head of inspiration and power. The average Christian of to-day knows more of the life and teachings of Jesus than the average believer of the first or second century knew. A new phenomenon is to be seen in the religious world, and that is, laymen, and children, and women, studying the Bible. There are between five and six million young people in the various young people's societies of the different denominations studying the Bible. There are twenty-two million children in the Sunday-schools of Christendom studying the Bible. Our newspapers and magazines are filled with sermons and Bible lessons, so that the Bible is more universally diffused to-day than ever before, and more eagerly studied.

As a result of this, we have on every hand a keener appreciation of the teachings of Jesus, and a greater love for him personally and interest in what he stands for than ever before.

Another result is to be seen in the genuine Christian unity that is apparent everywhere to even the most casual observer. This is the era of religious good feeling, with no animosities apparent. We are presenting a united front to heathenism. This is the only Christian unity that is possible, a thing of the spirit, and surely the result prayed for by Jesus will surely follow, "That they all may be one, . . . that the world may believe that thou hast sent me."

All this has resulted in a revival of moral living. That was the strength of the early Christians, and it will prove our strength in the twentieth century. There is to-day a widespread regard for the chastity of woman, a high regard for human life, and a purer conception of marriage than heretofore. We are succeeding in driving intemperance and impurity into the darkness.

This, then, is the condition: an effete heathenism, everywhere decadent, with a strong, hopeful and united Christianity, study-

ing the things of Jesus and strong in its sympathy with the lost, political power everwhere in the hands of Christian nations, the way opened, communication established, transportation facilities unlimited; it only remains that we notice something of the resources of these Christian forces, and this will give us the last element in the fulness of the opportunity of the present hour.

I am far from believing that every person who lives in a Christian country is a Christian, and yet there is one sense of the word in which every one who lives in Christendom is a Christian. He is such, as opposed, say, to his being a Buddhist. In this loose sense of the word, it is interesting to note the marvellous growth of Christians within the past hundred years. At the end of the tenth century Christendom numbered fifty millions. What it had taken a thousand years to accomplish was doubled in half the time, so that at the end of the fifteenth century this number had grown to one hundred millions. These doubled in three hundred years, so that at the opening of the nineteenth century Christendom numbered two hundred millions. But this past century more than doubled all that the first eighteen centuries had produced, so that now, at the opening of the twentieth century, there are more than five hundred millions of those who, if not believers in Jesus, are nevertheless under the sway of his influence. The nineteenth century must go down in history as the religious century. In the United States the membership of the evangelical churches has increased more than three times as fast as the population, itself one of the wonders of our modern life.

But an army is judged, not only by its numbers, but also by its ability to command "the sinews of war." Men and money will in the end decide any war that may ever be undertaken. It was so in our civil war, and it has just proven true in the South African war, and it will prove true in Christ's present war for the domination of the nations of the earth. Now see the resources of Christendom in the matter of wealth. The four nations upon which the burden of world-wide evangelization will in the future fall are the four nations which are already carrying on nine-tenths of the evangelical mission work of the world—England, Germany, the United States, and Canada. The bank deposits in those four countries amount to $9,000,000,000, one-half again as large as the combined revenues of all the nations of earth. The estimated wealth of those four countries is $200,000,000,000,

while the amount of this in the hands of Christians is estimated at over $60,000,000,000. The wealth of the United States alone is estimated at $93,000,000,000, while it increased during the years between 1890 and 1900 at the rate of $2,900,000,000 per year. Protestant Christians in the United States are supposed to possess $23,000,000,000 of this amount. This last year they added to their wealth, after all the expenses of living was paid, and after providing for all their luxury and waste, $725,000,000. The Protestant nations are enormously wealthy, while the heathen nations are wretchedly poor. This is no accident. Whose money is this? And why did he put it in the hands of his followers? The nineteenth century worked and saved and grew rich, and left its fortune to the twentieth century. As David grew rich on the spoils of war, and left his wealth to his son to build the temple of Jehovah, who knows but that the nineteenth century, growing rich on the spoils of commerce, left her wealth to the twentieth century to build the true spiritual temple of the Son of God?

God has placed the destinies of the world in the hands of Christian people. More than that, he has placed it in the hands of Protestant people. In every quarter of the world, the Roman Catholic people have lost their power. Numbers and wealth are not being added to Catholic countries, as Mexico, South America, and continental Europe, but to Protestant countries, as Germany, Great Britain, Canada and the United States. In the United States the Catholics, though growing in numbers, have not kept pace with the growth in population, for they have fallen from being twelve per cent. of the population in 1870 to only eleven and a half per cent. in 1890. To Protestants God has given the destinies of the nations of the earth.

Who are those Protestants? Teutonic and Anglo-Saxon folk. Josiah Strong says that the natural sequence in the development of Christian thought is first, theology, then anthropology, then soteriology, and finally sociology; that is to say, men study first the things of God, then they study about men, next about Jesus, and finally they plan ways in which they may apply it all to the individual. Now see how the dominant races of earth have stood for these successive stages in Christian development. Upon the foundation given us by the Jew, the Greek gave us speculation, the Roman organization, the German reformation,

the Anglo-Saxon application. The Jews gave us a foundation of fact. The Greeks gave us a theology, the Romans a perfect human organization, the Germans a doctrine of Jesus, while it now remains for the Anglo-Saxon to take this to the earth, a completed gospel. This age is the fulness of time for this very thing, because this age is as strong as any preceding age in its own specialty, while it is infinitely stronger on points they never emphasized. With the Jew, we insist upon the facts, with the Roman, we insist upon organization in religion, with the Greek, we insist upon theology, with the Teutonic reformation, we insist upon individual salvation. Now it remains for us to take all these and combining them into one, launch it irresistibly for the taking of the world for Jesus Christ.

God is moving mightily at this time, and history is making rapidly. Wealth, intelligence, power, consecration, all are combined in the hands and hearts of the latest and best of all the dominant races of earth. Other peoples had their day and went down to their doom, because they did not know the day of their visitation. They failed to hear the voice of God calling them to their destiny. To us comes this voice divine, in this the day of our great power, and it says, "Go ye into all the world, and preach the gospel to every creature." If we fail in this, we too will go the way of all the earth, and will take our place with Nineveh and with Tyre. It would be perfect absurdity to imagine that this combination of facts and forces, meeting just at this time of the world's history, could have been brought about save by the hand of God, and it is folly to presume that God has brought these things to this focus without intending to use them for the glory of his holy child Jesus.

Now, what is to be the purpose ahead of the Christian minister of the present hour, as he faces these great world-facts? He will be tremendously recreant to his holy duty if he does not realize that he is to fit into these world-plans of the Almighty. It hath pleased God by the foolishness of preaching to bring about much of this that we have called attention to, and he hath entrusted to those whom he calls into his service at the present time "the ministry of reconciliation; to-wit, that God was in Christ reconciling the world unto himself." That minister is unworthy of his exalted calling who does not hear the voice of his glorified Lord, still calling unto him, "Go . . . teach . . .

all nations." Then, as he tries to do this, what is to be the object ahead of him as he attempts to join with his Lord in the propagation of the glorious evangel? This, he is to find the men, he is to find the money, and he is to create an atmosphere.

We spoke a moment ago of the wealth of Protestant nations, but there is another side to that story. With all their wealth, the Protestants of America gave to foreign missions last year one-fourth of a tenth of a tenth of a tenth of their entire wealth, and but one-twelfth of a tenth of what they added to their permanent wealth last year after all their expenses, luxury and waste were paid for. The Christian preacher is to find the money for this world campaign of Jesus.

And he is to find the men, for he can seek out individual members of his congregation, and lay upon them the responsibility for going to the foreign field.

And he is to create an atmosphere of missions so vital that it will permeate his entire church service, and appeal to every worshipper. He need not necessarily preach upon missions, but there should be something within that sanctuary every Sunday, a hymn, an illustration, a word in the prayer, that will impress even the most casual observer that here is a man and a people that are in touch with the vital idea of world-wide evangelization.

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See the inspiration in this study. The world prepared as never before, Christianity strong to meet the hour, the destiny of the world in the hands of Protestant nations, no failing cause seeks your support, nor trailing flag invites you to defeat, but a victorious King invites you to go with him to victory.

> "His blood-red banner streams afar,
> Who follows in his train?"

"We do not yet see all things put under his feet, but we see Jesus," and he is the pledge of the future. Until he tires, or grows despondent, or turns back, we are not at liberty to do so. All-powerful and all-present, he is the key to two millenniums. Once we depended upon his command, "Go," now we are thrilled by his majestic "Come!" as we see him advancing like a hero to the conflict.

With united voice may we join with the Christ in his high-priestly prayer, that is itself a prophecy of what we see in our day, "Father, the hour is come, glorify thy Son."

MISSIONARY OPERATIONS IN THE HAWAIIAN ISLANDS.

By Rev. Charles R. Hyde, LL. B.

The story of missions in the Hawaiian Islands is one of thrilling interest to those who are in sympathy with the movements for the world's evangelization. It is a story that needs to be retold again and again for the quickening of the faith and all of the spiritual impulses of the church. The history of missions in the Hawaiian Islands furnishes unmistakable testimony to the value of investments in missions. It always pays to obey the commands of the great Master.

In the unfolding of God's plans for any people, the period of preparation is not to be left out of account. We know not how many centuries of evolution may have been necessary to prepare the Hawaiian people for the gospel of Christ, but in the light of history we are sure that God used at least forty and two years and very strange instruments to especially prepare these degraded people for the coming of the great evangel. Captain James Cook discovered the islands on the morning of Sunday, January 18, 1778. He was no messenger of light, but he brought the islands to the attention of the civilized world, and he and his reckless crew awakened in the minds of the people suspicions of their idols, and a dawning contempt for many of their heathen rites. By a strange irony of fate, Captain Cook was stabbed to death with one of the iron daggers that he had traded to the people. In 1795, the government of the islands was wrested from the hands of warring chiefs by the "Napoleon of the Pacific," Kamehameha I., and was directed by his strong arm and will until his death in May, 1819, his son succeeding to the throne. A decided victory in a great battle joined in a beautiful valley, near where the city of Honolulu now stands, insured to Kamehameha I. the sovereignty of the islands, and subsequent safety for the missionaries of the cross. From the opening of the nineteenth century there was more frequent communication with the islands. But as late as 1807 there had been little or no abatement of the awful heathen rites. In that year Queen

Keopuolani was dangerously ill. By order of the king, ten men were seized as victims to be offered to the angry gods. As the queen's illness abated, only three of the men were slain and offered up in the heian (temple) at the foot of Diamond Head. The Hawaiians constantly offered human sacrifices, but they were never cannibals, so far as the records show. In 1809, the youngest brother of Kamehameha died. Alexander Campbell, a Scotch sailor, gives an account of the scenes he witnessed in connection with that event. All restraint was thrown off. The people divested themselves of all clothing, knocked out their front teeth, joined in most hideous wailing, destroyed the property of their enemies, and abandoned every semblance of decency. When the king was remonstrated with, he said such was their law, and he could not prevent it. In this same year (1809), Captain Britnel, an American trader, brought to the United States two Hawaiian youths, Obookiah and Hopu. They landed at New York, and were afterward taken by the captain to New Haven, Conn., where they attracted the attention of Christian friends. They were later taught in the Missionary School established at Cornwall, Conn., in 1816. Obookiah had seen both his father and mother slain in a bloody strife, and felt alone in the world. He had awakened within him the burning desire to go back to the islands and tell his people of the love of Jesus Christ. But, alas! he died early in 1819, with his hope unrealized, but with the prayer upon his lips that God would send men and women with the glad message to his people. Perhaps he was mightier in his death than in his life, for in that same year the first company of missionaries sailed for the Hawaiian Islands, inspired by the faith and hope of Obookiah. The brig *Thaddeus,* Captain Blanchard, sailed from Boston October 23, 1819, with seventeen missionaries and helpers on board. Among the number were Rev. Hiram Bingham and wife, Rev. Asa Thurston and wife, and Thomas Hopu, William Kanui, and John Honolii, Hawaiian young men. The brig sailed around the north side of the island of Hawaii on March 31, 1820, and sent Mr. Hunnewell, the first officer, and Hopu ashore to learn the state of the country. They came back with this astonishing report, "Liholiho (Kamehameha II.) is king; the tabus are abolished; the idols are burned; the temples are destroyed. There has been war, but now there is peace." Jarvis says that at this time, "Hawaii presented to the world the

strange spectacle of a nation without a religion," and thus made providentially ready for the reception of the religion of Christ.

By permission of the king, the missionaries began their labors for *one year,* and thus was commenced that remarkable work that resulted in the new birth of a nation in the short space of a generation. While the tabus were in a measure abolished, it required the magnificent heroism of a converted Hawaiian woman of high rank to break the power of that system forever. Kapiolani, who was found by the missionaries in a drunken stupor, sleeping on a mat between her two husbands, was early converted to Christianity. She lived a most beautiful Christian life, and died a triumphant Christian death. In December, 1824, she determined to break the power of Pele, the goddess of the volcanoes, of whom the natives stood in superstitious awe. She went with her followers to the very brink of the burning pit, eating the ohelo berries that were sacred to the goddess, and casting stones into the angry flames, while the natives looked on at a distance in horror, and expecting her to drop dead every moment. She cried out, "I worship Jehovah. He kindled these fires. I fear not Pele." She then knelt in prayer, and sang a Christian hymn, and returned without hurt. The reign of Pele was ended. After this the gospel spread more rapidly, and there was much eager inquiry for the truth. There was a wonderful revival, beginning about 1837. In eight years, 30,357 converts were received into the churches. From 1837 to 1839, Rev. Titus Coan received 7,382 converts into the church at Hilo, and that church at one time had an actual membership of more than 6,000, and was perhaps the largest Protestant church in the world. In 1840, 10,000 converts were received into the churches. A high type of Christian character was developed among the natives. An aged missionary told the writer that one of the most impressive discourses she ever heard on Christian giving was delivered by an old Hawaiian layman. The spirit of the Christian native is breathed in the inscription on the corner-stone of the splendid Hawaiian church, Kawaiahao, in Honolulu. The magnificent building is made of the coral-rock, and will probably seat fifteen hundred people. We were privileged to worship there, and hear a sermon from Rev. H. H. Parker, who has been the faithful pastor for nearly forty years. The inscription is as follows: "A

centennial memorial of Hiram Bingham, born in Bennington, Vt., October 30, 1789; died in New Haven, Conn., November 11, 1869, aged eighty years. This slab is placed here in grateful remembrance of a former missionary by descendants of Hawaiians (aided by his children), among whom he preached Christ for more than twenty years. He preached the first sermon ever delivered in this city April 25, 1820, from, 'Fear not, for behold I bring you glad tidings of great joy.' Here he taught confiding kings, queens and chiefs; faced dangers, and bore calumny from abroad; aided in reducing the language to writing; translated much of the Bible, composed books, hymns and tunes. Here he baptized one thousand converts, planted a church, planned this edifice, and with his loving people, on June 8, 1839, laid this adjoining corner-stone, beneath which was placed a Hawaiian Bible, first published May 10, 1839. From here, amid loud wailings of hundreds of his flock, he sailed, on August 3, 1840, to visit his native land, but, never returning, was not with them when, on July 12, 1842, with joyful acclamation, they thus dedicated this church 'to Jehovah, our God, forever and ever.'"

The American Board withdrew from the Hawaiian Islands work in 1854, regarding the islands as able to care for their own work. The board afterwards assisted, however, in the important work of training a native ministry. Now for nearly fifty years the "Hawaiian Evangelical Association" has not only cared for the native churches and established work at home among the Chinese, Japanese, Portuguese and Gilbert Islanders, but has assisted in the foreign work in Micronesia. They have contributed their part to the fulfilment of the beautiful prophecy, "The isles shall wait upon me, and on mine arm shall they trust."

The important work among the Chinese is under the direction of Mr. Frank W. Damon, and that among the Japanese is superintended by Rev. O. H. Gulick. Splendid schools for these nationalties are maintained in Honolulu, besides superior public schools. It was the privilege of the writer to preach in one of the Japanese churches on the garden island of Kanai, to baptize three young men and invite them for the first time to the Lord's table. The names of the young men are, Kuanno Kenji, Kimura Risaku, and Yoshimoto Yoshindo. This service was enjoyed by the venerable aunt of the writer, Mrs. Mary Hyde Rice, aged

eighty-five years, who went out to the islands sixty-two years ago as a missionary, and whose generosity provided the building in which we worshipped.[1]

May the work among the various nationalities of the Hawaiian Islands go on until all shall know the Divine Master, even from the least unto the greatest.

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[1] Those who are engaged in the prosecution of Christian work in the Hawaiian Islands to-day are almost entirely descendants of those early missionaries—the heroic men and women who were pioneers in that glorious crusade in the islands of the sea.

IN THE SLUMS OF NEW YORK.[1]

By J. G. McAllister.

On the Monday morning of March 25, 1901, the Society of Missionary Enquiry of the Seminary met as usual in Dr. Strickler's class-room, but the meeting was to be no usual one. A hymn was sung, the Scripture read, a prayer offered, and the speaker of the morning introduced. He limped his way to the platform, placed a half dozen hymn-books to act as support for the maimed limb, and faced his audience of seventy theological students, a square-shouldered, broad-chested New Yorker, with black moustache (an ample one), and black hair (not so ample), and dark, lustrous, earnest eyes that sought and held your own. The address, which filled the next forty minutes, was a skilful marshalling of thrilling anecdote. We saw an army of sin-cursed lives, given up as hopeless by all but a sympathetic few, led out from dense shadow into sun-flooded fields; and surely not one of us but read a vivid meaning in the declaration that "he is able to save *unto the uttermost* all that come unto God by him." The speaker was Mr. Samuel H. Hadley, and the work, the results of which he was describing, was that of the McAuley Water Street Mission, of New York City.

The editors of the Union Seminary Magazine, wishing to bring this rescue work more prominently before its *clientele* of readers, detailed one of their number to secure from Mr. Hadley, if possible, an extended sketch of the Water Street Mission. Mr. Hadley states, in reply, that sickness and pressure of work prevented his compliance with this request, but he would send a copy of his book from which to get "all the ammunition you need." The tempting abundance of it must be the writer's excuse for the length of the review.

This mission, of which Mr. Hadley is superintendent, is the *McAuley* Water Street Mission. Very properly, therefore, the

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[1] *Down in Water Street*, a story of sixteen years' life and work in Water Street Mission; a sequel to the *Life of Jerry McAuley*. By Samuel H. Hadley, superintendent of the mission. Revell. 242 pp. $1. Order single copies from Mr. Hadley.

book begins with the conversion of the founder of this work. This first chapter reads like a chapter from the Acts of the Apostles. And why not? The same sinful men to be reached, the same race of men to proclaim the truth, the same Almighty Spirit to make the truth effectual to salvation. Jerry McAuley was born a Catholic in Ireland in 1837, immigrated to New York at the age of thirteen, and, six years later, for theft, was sentenced to Sing Sing prison for a term of fifteen years and six months. "Awful Gardner," a converted prize-fighter preached in the prison one Sunday morning. Jerry was converted, became active in Christian work in the penitentiary, and was pardoned by the governor of the State in 1864. He was now to face worse than prison tasks—an ex-convict's baffled efforts to find sympathy and honest work. Jerry took a room over a saloon—he could find no other—yielded to the temptations of the place, fell back into the old life and became a noted river thief. As the result of what was known as the John Allen excitement of 1868 (the meetings that were held in Allen's dance-house), several missionaries were sent down into the neighborhood of Water Street to distribute tracts. One of these—a Mr. Little—one day was talking with a woman whose presence disputed the slender stairway. Jerry McAuley, a few feet away, was trying to sleep off a debauch. He caught the word, "Jesus." Let Mr. Hadley take up the story:

"Jerry was a hard-looking sight. He has often told the writer how he had an old hat on that looked as if it had come out of a tar pot, a ragged pair of trousers stuck in the tops of his boots, a tattered red shirt, and, to finish the outfit, a murderous-looking face. As he came out of the landing, the missionary was afraid of him, and ran down stairs. Jerry followed him, and walking toward him, said, 'What was that you said to that woman? Whose name was that you mentioned? I used to love that name once, but I've lost it'; and then he began to cry. The man saw that something had touched his heart, and he took him to the Home for Little Wanderers, on New Bowery, and had him sign the pledge."

The man could get no work, and, with his chum, was starting one rainy night for the river. They met the missionary, who, at once suspecting their errand, said, "Jerry, where are you going?" Jerry said, "I can't starve." "Oh! Jerry," he said,

"before I'd see you steal I'd take the coat off my back and pawn it." Jerry looked at the thread-bare coat, and said, "If you love me that way, I'll die before I'll steal." "Jerry," said the missionary, "let me give you a text of Scripture, 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added.'" Jerry said, "I'll take it"; and, turning to his chum, said, "Good-bye, Tom; from now on our roads lie far apart." Tom said, "You fool; do you think the Lord will send you down a beefsteak?" "Yes," said Jerry, "I do, and if he don't, I'll starve."

"The first time Jerry related this to the writer," says Mr. Hadley, "we were sitting at his table in the Cremorne Mission with Maria, his beloved wife. Before us was a savory porterhouse steak. And Jerry said significantly, 'He has sent us down a beefsteak, hasn't he, Brother Hadley?'"

Jerry fell back into the drink-habit five times within the next eight months, but friends believed in him, and stood by him. One day a vision came: "He saw a great procession of men, lost, ragged, hungry, helpless, and wretched, coming into a building, and somehow they were fed, clothed, and came out looking clean, comfortable and happy."

The vision issued in a movement, the first Rescue Mission of the world, started by Jerry McAuley, October 8, 1872, at 316 Water Street, its present site. "Hordes of Irish Catholics poured in to see Jerry McAuley, the ex-thief, who had 'turned preacher.' Stones were often thrown in from the outside, and men were fighting on the inside. Often when the music was started, and Jerry had to go down the aisle to throw some one out of the door, he would stop the tune, and after coming back to the platform would take it up where he had left off."

Mr. Hadley, who, at McAuley's death in 1884, succeeded to the work, was born in Malta Township, Morgan county, Ohio, in 1842, the youngest of six children. On his mother's side he came from a line of preachers, in direct descent from the famous Jonathan Edwards. He was brought up in the faith of the Methodist Episcopal Church, but is now one of the strongest Calvinists ever ordained in that noble communion. His early training, largely in the hands of his mother, was one of piety. He was led into drink by a prominent business man of his town, and then inducted into every degree of it under the influence of a brilliant physician with whom he had associated himself for

the study of medicine. He gave up these studies, and became a professional gambler, coming, in 1870, to New York, and obtaining through his brother, Col. H. H. Hadley, a lucrative position with an insurance company. The company failed, and Mr. Hadley plunged deeper into drink.

The manner of his conversion, in a bar-room, was equally as remarkable as that of Jerry McAuley. He had sold everything for drink; had eaten nothing for days, and for four nights preceding had suffered with delirium tremens from midnight until morning: "I was sitting on a whiskey barrel for perhaps two hours, when all of a sudden I seemed to feel some great and mighty presence. . . . My sins appeared to creep along the wall in letters of fire. I turned and looked in another direction, and then I saw them again. I have always believed I got a view of eternity right there in that gin-mill. . . . I walked up to the bar, and pounded it with my fist until I made the glasses rattle. Those nearby, who were drinking, looked on with scornful curiosity. I said, 'Boys, listen to me! I am dying, but I will die in the street before I will ever take another drink.' A voice said to me, 'If you want to keep that promise, go and have yourself locked up.'" He did so, attended, and, with one hundred and twenty-five forgeries to his credit against one man alone, confessed Christ the next Sunday at the mission, which had moved quarters to the Cremorne Garden.

Mr. Hadley's sincerity was to be put to a severe test. When a boy of sixteen he had been maimed for life by a severe cut on the right knee. He found that he had struck a rich vein by posing as a lame veteran of the civil war. It was, he says, his one pet lie. He had told it so often that he believed it himself, and his brother helped him tell it. He had chosen the battle of Stone River, Tennessee, as the scene of his calamity: "Sometimes in a bar-room I would be asked whereabouts on the field was my regiment engaged. At last I bought a short history of the battle of Stone River, with a map of the field, for I found that a man had to be well posted even to be a liar." He had married his wife as a lame soldier. After a long struggle he confessed to her the falsehood. The confession was in part instrumental in his brother's conversion, in his own mission, four years later.

In 1886, Mr. Hadley took charge of the Water Street Mission. "We are thankful we get the worst people on earth here," he

writes. "Did they come for salvation? Oh! no; they came to beat us out of anything, from a night's lodging to a suit of clothes. Every one is treated as if he were a man. . . . This opens his eyes. He is so used to being kicked and thumped and turned down that he opens his eyes wide. His poor heart is broken, and he looks for the source, and when I tell him I was a thief, a drunkard, and a liar, he kneels down, and we tell Jesus all about it."

Thus it is that Mr. Hadley calls this mission "The Refuge of Crooks," and adds, "Perhaps more crooks have crossed our threshold than any other public building in this city, except the Tombs Prison." One of the most famous of the crooks converted at the mission was Ira Snyder, *alias* "Bowery Ike," a proficient and daring thief, who, after serving a term on Blackwell's Island and then for ten years trying the faith and patience of Mr. Hadley, was soundly converted. He was sent to be educated at the Moody Bible Institute, in Chicago, and eighteen months later died there of heart disease. This strange providence has been overruled for large good to our own Southern Church. The benefactor of this young man, a Mr. Smith, in broken-down health, visited Asheville, N. C., and became interested in the mountain work of which the Rev. Dr. R. F. Campbell is the efficient leader. As Mr. Smith was going to pay Snyder's salary as Mr. Hadley's assistant, he decided, after his death, to help this mountain work. The result is the Snyder Memorial School and Chapel, on Fine's Creek, Haywood county, N. C.

It would be of interest, were there space, to speak in detail of other conversions; of the rescued wreck of a former colonel of the civil war, a scion from one of Ohio's best and best-known families, and for years a student in the law-office of E. N. Stanton; of "Billy Kelly, the ex-Bar-keeper"; of John Jaeger, the anarchist; of John M. Wood, the drunken sailor and afterwards the sailor-chaplain; of "Scottie, the Bum," *alias* "Big Jim," since known and loved as Mr. J. C. Edwards. But space fails. In conclusion, just a few of the striking features of the book:

1. *The manner of the conversions* recorded in this book is in every case violent, and therefore vividly definite. The date may be given to the minute. In contrast with this Dr. Cuyler, in his *Recollections,* states that he never knew the time of his conversion. This recalls the ancient-day contrast between the Philip-

pian jailer and Timothy, who from a child had known the Holy Scriptures, and, no doubt, had followed them.

2. *Early training telling on later conversion.* Mr. Hadley's was a home where God was feared and served. "I shall never forget," he writes, "the influence of that home; that sweet, Christian mother, precious, gentle, and tender." And when kneeling with him for prayer, just before his conversion, Jerry McAuley sang the first stanza of the old hymn, "There is a fountain filled with blood"; it was a voice from infancy: "I had heard that dear old song years before around our fireside at evening prayer, in my happy childhood, and it came back like a sweet memory." It is of interest to add that Mr. Hadley, addressing our students, stated that he believed his remarkable conversion was due humanly to the covenant Jonathan Edwards had made long years before, when, taking God's faithfulness at par, he had promised unreserved consecration if God would save the souls of his descendants to remote generations.

3. *The enlistment of all classes in this work.* Not only "Old Uncle Reub" and "Old Pop Lloyd," but Mrs. Whittemore, sister of two governors of Connecticut; the Christian financier, the Hon. William E. Dodge, and the famous candy manufacturer, Mr. J. S. Huyler, himself the president of the McAuley Mission.

4. *The widening influence of the work.* Mrs. Whittemore, closely associated with this mission, became the founder of the Door of Hope, for lost and helpless girls, an organization from which have sprung more than fifty others of its kind throughout the country. Mike Dunn, one of the mission converts, started "Homes" for ex-convicts in five leading cities. Of Ira Snyder's work something already has been said. Henry C. Newman, another convert, started three missions in New York, and influenced the men who built and now maintain the Newman Industrial Home and Mission, on Grand Street. Colonel Hadley had started more than sixty missions, and is giving two sons to the ministry of the Protestant Episcopal Church. These are but a few instances among a large number whose influence, less wide-reaching, is yet telling powerfully for good. This summary speaks in loud tones:

"During the past year, 1901, more than forty-six thousand people attended our services, the largest part of whom were homeless men and outcast drunkards. Over three thousand came

up and knelt at our mercy-seat and prayed for themselves. We have on an average of from thirty-five to fifty redeemed men present every night in our congregation. We rarely have time to hear all who wish to testify of their salvation from lives of drunkenness and shame." Would that he did not have to add, "I fear sometimes that Christian people do not appreciate the far-reaching results of our work down here, or we would not have to make such struggles for money to carry it on."

This book gives the record of a great work in our greatest city. The reading will inspire to simpler faith, and to insistence upon the essentials of that gospel which can crown its king, though it find him in the gutter.

III. Editorial.

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EXPOSITORY preaching is once more strongly advocated in the UNION SEMINARY MAGAZINE. See Dr. Leyburn's article in this issue. The novice is tempted to ask why it is when expository preaching is so frequently urged that expository sermons are so rarely heard. The expository method is without doubt the exception, not the rule. Yet the theory is that it should be the rule. At least, if it is the most correct, most fruitful, most scriptural method, it surely should be the rule. Still a casual observer may easily assure himself of two things: First, the best preachers he hears are not expository preachers; second, the best sermons he can recall were not expository sermons. If he is a little given to cynicism, the casual observer may possibly assure himself of a third fact, that those best of textual and topical preachers who have preached those fine textual and topical sermons themselves advocate expository preaching. Is the expository method, then, simply a theory necessary in order to be orthodox? Or is it an unattainable ideal? Or is it a sincerely held, but mistaken notion? These questions are justified upon considering the disparity between the theory and the practice as to expository preaching.

But probably the disparity can be explained without saying, *Yes* to any of the above questions. Considered as an oration, usually a finer "effort" can be made from a short text or proposition than from a more extended passage. Considered as a theo-

logical dissertation, a more technically logical arrangement will usually follow the short statement of abstract truth.

In other words, the preacher can often do himself and his sermon more credit by adhering to the usual short text and proposition method. This may account in some measure for neglect of expository preaching.

Again, the very convention itself of having a text and a proposition creates an idea that all of the sermon but the bare text must come of the preacher's invention, and this would seem to minimize expository preaching. Take your text, a fundamental truth of God's Word; tear it out from its setting and connection; make a proposition, which, as likely as not, changes simple language into technical abstractions; then the bridge is cut down behind you; you have cleared yourself of the rest of the Bible, and are dependent solely on your own reasoning powers to prove that proposition; you have launched upon the uncertain sea of your own resource; you are, in other words, ready for your sermon. It is now undoubtedly *your* sermon; a dislocated truth from the Bible changed from a popular or pictorial form into an abstraction, and all the rest—*yours;* whereas the expository method finds often the outline of argument ready provided, the illustrations suggested, the conclusion reached. The preacher's task in that case is a more humble one, simply to make perfectly clear, and to make soundly and practically applicable the truths there set forth. The habit of mind towards sermonizing created by the proposition method, then, in time might really unfit one for dealing with connected Scripture as required in expositions.

But we all agree that a sermon should not be written or even thought of as an oration, that it ought not to be a theological discussion, that it should not be a dissertation merely of the preacher's invention. We may go even further. Is a true sermon a *sermon* at all, in the usually accepted meaning of that word? John Baptist preached so strikingly that throngs pressed to hear him, yet he refused to be called even a preacher. He was nothing but *a voice* to utter Christ. So the sermon should refuse even self-identity, being in a sense only the vocalization of God's written Word. In other words as soon as the sermon becomes self-conscious, it has simply thrust itself in front of the Word to obscure and not to manifest. It is more than probable that

sermonizing needs revision in exactly this particular; that the sermon should be less of an aim in itself. Instead of being the master of preacher and hearer, time and talents, it should join all these in being a servant to the Bible. Now, expository preaching is undoubtedly a means of recalling the preacher to his primary function as herald of good tidings, as teacher of God's Word, as minister instead of master. It is also a means of recalling the people to their first work, repentance and belief in Christ, for it simply applies to them God's Word *as it is*.

We think, however, that the mistake is often made of seeming to advocate expository preaching to the exclusion of every other method. That cannot be done either, as many other methods are undoubtedly necessary in particular cases.

But the *proportion* of time given to exposition is to be guarded. And many a young preacher may help to keep the proportion right by asking when he begins to prepare his discourse, "Am I to write a fine sermon to-day, or am I to teach a certain part of God's Word?"

We take pleasure in presenting, along with the happenings of our Seminary, the report of the men we sent to Princeton to the conference of Young Men's Christian Association organized in theological schools. Mr. Galbraith makes the report on a following page. Union's participation in the great student movements of America is a fact of much significance. And it has resulted in nothing but good to Union Seminary. It has tended to deepen interest, to broaden sympathy, to quicken life. It has helped us with efficient organization, has supplied us with the best of current mission books, and has brought to our Seminary the most inspiring of actual Christian workers; witness, Mr. Wishard, Mr. Ewing, Mr. Fenn, Mr. Speer. Lastly, it has several times taken our representatives to the great student conventions, where they might give and take, see and hear, leave and bring home as much as possible. Let Mr. Galbraith speak for that in his report. But the idea that now presents itself is to do still better next time; *i. e.*, to bring the next convention to Union. If good has come (and it surely has) of three or four men's getting what is given at those great gatherings, more good will come if all our men can receive the whole of the next convention within our doors. This we want to do; this we hope to do.

IV. The Seminary.

INTEREST in Missions has been stimulated at the Seminary recently by visits from several prominent missionary workers.

On November 2d, Rev. J. Rockwell Smith, D. D., professor in the theological seminary in Sao Paulo, Brazil, gave a very instructive account of mission work in that country, particularly along educational and evangelistic lines. The regular exercises of the Seminary were suspended on the Wednesday evening following, and a second lecture by Dr. Smith was enjoyed; the subject, "How to do Missionary Work."

On the afternoon of December 5th, Dr. S. H. Chester, Secretary of Foreign Missions, held a conference with the students. He made a clear and practical statement of the present situation as regards our Southern Presbyterian Board of Foreign Missions, the pressing needs and most favorable openings. An appeal was made for men, and a helpful discussion of the necessary qualifications for the work.

Rev. Courtenay H. Fenn, for several years a missionary at Pekin, and now Seminary Secretary of the Student Volunteer Movement, visited the Seminary, December 9th and 10th, and delivered two addresses. The first was an appeal for volunteers, and contained some valuable suggestions as to the qualifications which fit a man for work in the foreign field, and the motives which should impel him in offering himself for it. The second address was a history of the Boxer uprising in China, with a graphic and thrilling description of the siege of Pekin, of which Mr. Fenn was an eye witness.

Rev. H. C. DuBose, D. D., of Soochow, China, one of our veteran missionaries, spent several days at the Seminary. On December 13th, he held a conference with the students, and on the following evening made a most impressive address, descriptive of the present situation in China, and the outlook of missions there. The discourse was full of instruction, and held the attention from start to finish. His appeal to the students for rein-

forcements, based as it was on the account of the needy, yet hopeful conditions of the work, and urged with all earnestness, was exceedingly moving.

The Seminary was represented at the Conference of Theological Students at Princeton, December 5th–7th, by the following delegates: Messrs. W. Fred Galbraith, W. M. Walsh, Warren H. Stuart, and Fred D. Viehe. They were pleasantly entertained by the former Union men now attending Princeton Seminary. Early in the new year they will make their report to the students. A fuller account of the conference will be found in another part of this issue.

By special request of the students of the Seminary, Dr. C. C. Hersman, of the faculty, delivered to the Synod of North Carolina, at its recent session, a sermon on "The Need and Divine Provision of Laborers for the Harvest."

The library has lately been enriched both by donations and purchase. First a very handsome gift from the Rev. Dr. and Mrs. J. Calvin Stewart, of Richmond, relieved what is an almost universal want in theological libraries—the paucity of books of general literature, fiction and poetry. This gift of about two hundred volumes, among them full sets of Scott, Macaulay, Dickens, Bulwer, Thackeray, Irving, Eliot, and Kipling, and several of the master poets, will be greatly appreciated and enjoyed. A later donation is by Hon. J. A. Waddell, of Staunton, Va., several volumes from the library of his grandfather, the Rev. James Waddell, the famous "Blind Preacher." The library has also purchased a number of books of a more technical character.

Another portrait has been placed in the library, that of Dr. Theodore Cuyler, presented by Dr. Cuyler, at the request of the librarian.

Rev. L. B. Turnbull, D. D., has been appointed by the faculty to visit the high schools and colleges in the Synod of Virginia, and present the claims of the ministry, with a view to the increase of the number of candidates. Dr. Turnbull has accepted, and will probably begin the work early in the new year. He is admirably suited to it, and we confidently hope that his efforts may meet with substantial success.

The students owe their thanks to Mrs. Rawlings, the widow of the late Rev. James Rawlings, D. D., of Charlottesville, for books donated them from her husband's theological library. The books were distributed by lot to the students. There being several hundred of these books, each of the students received valuable additions to his library. It was a kind and thoughtful act of Mrs. Rawlings.

EASTERN SEMINARY CONFERENCE, PRINCETON.

THE biennial conference of the Eastern Division of the Theological Seminary Section of the Young Men's Christian Association movement was held at Princeton Theological Seminary December 5–7, 1902, and a similar conference of the western section met a few days earlier at Dayton, Ohio.

It is fitting that this representative conference should have been appointed to meet at this conservative institution that has trained so many men both in and for Christian service. From this historic seminary have gone some of the conservative men who have wisely guided this students' movement through the quarter-century of its life time, and to it at this time they returned to give in inspiring messages regarding the origin, history, achievements of this organization, its meaning to the church and to the state.

Extent. These conferences brought together 262 accredited delegates from 42 theological seminaries, representing 21 different denominations. But *there* the spirit of harmony and Christian brotherhood so characterized all the sessions of the conference that one would unconsciously feel "one is our Master, even Christ, and all we are brethren."

Object. The purpose of this organization as the theological seminary section of the Young Men's Christian Association is to lead men to Christ, to develop men in spiritual life, and send out men in Christian service.

Hospitality. All the delegates were deeply impressed with the words of welcome given, the spirit of true friendship shown, the inspiring messages, and excellent management of the entire conference by the Princeton committees. All joined heartily in recording their appreciation of the cordiality, kindliness and every thoughtful consideration that made us feel *at home* while with them.

Conference. The conference held its opening session Friday afternoon, December 5th, at three o'clock, with Rev. J. Ross Stevenson, D. D., of New York, chairman. The devotional exercises were conducted by Prof. F. K. Sanders, dean of Yale Divinity School, his theme being the "Possibilities of Christian Service" based on the second chapter of Philippians. The thought throughout was *no Christian should be satisfied with anything short of fullness.* This was followed by the report of Dr. Stevenson, chairman of the Theological Section Committee, and vice-president of the World's Christian Student Federation. In this report he showed there were 49 associations in the United States and Canada, including 18 leading denominations, and with a membership of about 5,000.

President Patton being absent, Dr. J. D. Davis, of Princeton Seminary Faculty, welcomed the conference speakers and delegates with well-chosen words in the name of the institution. The trustees of the seminary had planned a social season to be spent in Stuart Hall from 6 till 7:30, where refreshments were served, formality laid aside, and all came to know each other better.

At 7:30 Friday evening, in Miller Chapel, was conducted a very interesting service on hymnology by Mr. Silas H. Paine (of the Standard Oil Company, of New York). He spoke of how this might be made an ideal mid-week service, occasionally, by bringing out the doctrine taught in the hymns and brief hymn history being given.

Dr. J. Ross Stevenson immediately followed this service with an admirable address on "How to Promote the Spiritual Life of the Seminary Student," pointing out as some reasons for spiritual weakness or neglect, religion is supposed to be a private matter, and must not be interfered with; suppose a man is *all right* when he comes to the seminary; regular class-room work supposed to be sufficient; lack of time; social obligations, interruptions, etc. These, he said, are largely to be removed by the professor's activity; he is to mould character as well as to instruct: by prayer, Bible study, self-examination and by individual work for individuals. The ministry is made effectual in direct ratio of value we put upon a soul. The seminary student's motto should be, "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

Saturday morning, nine o'clock. The devotional hours conducted by President Henry G. Weston, D. D., of Crozier Theological Seminary, were sound, scriptural, and made us forcefully feel the Spirit's presence and his power.

In Morquand Chapel of the University, on Saturday morning, 10:30, were held impressive exercises commemorating the twenty-fifth anniversary of the formation of the student Young Men's Christian Association movement. These exercises were under the auspices of the Philadelphian Society of Princeton University, and consisted of invocation by Prof. Henry Van Dyke, and welcome by the society's president. Mr. Cleveland H. Dodge, of New York, was chairman. Mr. Luther D. Wishard, '77, first travelling secretary of the movement, delivered an excellent address on "The Beginning of the Movement," which was at once followed by Mr. John R. Mott, on "The Achievements of the Student Movement," illustrating his statements by statistics of the extent of the growth in the various departments during the last twenty-five years. President Patton spoke of the "Significance of the Movement to the Church," emphasizing the spiritual side, and warning lest the movement drift into mere philanthropy, humanity and morality. President Woodrow Wilson spoke then of "The Significance of the Movement to the State," saying, "The things that bind the mind are spiritual, not intellectual, and men are governed by their passions." From this he argued that men should make their *purest* passion their ruling one, thereby bringing about a reign of purity and justice. He expressed his absolute sympathy with the movement. After the benediction by Dr. Van Dyke, a luncheon was served at the Princeton Inn for one hundred and fifty invited guests, and undergraduates from institutions from Canada and the United States. During the luncheon short addresses were made by several gentlemen representing their local institution, or some section, or some phase of the work. "The Student Movement in Scotland" was responded to by Rev. James Y. Simpson, successor to the late Henry Drummond, of Edinburgh University. Mr. George Irving, of Toronto, responded to "The Students' Associations of Canada," and Mr. Hugh M. McIlhany, of University of Virginia, to "The Students of the South." The closing address was a most eloquent and excellent one on "Personal Usefulness" by Mr. Robert E. Speer.

There were many other excellent addresses by prominent leaders, but to mention only a few of them, we recall, "What it is to be a Missionary," by Mr. Harlan P. Beach, given in such a way as only this great man can present such a cause. Mr. S. H. Hadley, of the Jerry McAuley Mission, in Water Street, New York. (Read his book, *Down in Water Street*). Dr. F. W. Tompkins, pastor of Phillips Brooks' church, in Philadelphia, spoke on "The Problems that Await the Ministry," followed by Dr. McDowell, of the Methodist Board of Education, on "Some Dangers that beset Theological Students." The remedy, *see* them, *overcome* them. Possibly two of the most heart-penetrating addresses given were by Mr. Robert E. Speer, on "The Face of Christ," the personality of the gospel, and Mr. John R. Mott, on "Presence and Power of the Holy Spirit."

Two leading features of the conference were, daily *Bible study,* and *mission study.* The lamentable fact was made known that the Bible is not systematically and daily studied by a large majority of our students. It is encouraging to note that in mission study Union Seminary of Virginia leads all the institutions in the United States. Not only in our study of missions are we so highly commended by the educational secretary of the movement, but also in our systematic giving, and thus supporting our own missionary. In many other lines of work radiating from theological schools ours holds no mean place.

Rev. Courtney H. Fenn, of Peking, met the volunteers, and in his own way laid the claims and responsibilities upon them. Volunteer class study was emphasized.

Thornton B. Penfield, Ph. D., made the efficient chairman of the convention, and led several informal conferences. Dr. W. F. McDowell delivered the closing address, which was intensely devotional in its nature, and so very appropriate to the occasion.

The principle on which this organization is based, the wise leadership that has and does now characterize it, the full promise to the mission cause it has pledged, the personal devotional nature that is emphasized, are the strongest evidence that significance of this movement means much towards evangelization at home and abroad. Then are we made the better for this personal touch, and coöperation in the Master's cause.

The Committee on Policy tendered the following resolutions

containing the gist of the conference, and this report was unanimously adopted:

I. *Purpose.* The Young Men's Christian Association movement in theological seminaries stands for: world-wide fellowship in the service of Christian young men; the deepening of the spiritual life of theological students, and aggressive evangelization at home and abroad.

II. *Efficiency.* We believe the efficiency of the Association's Seminary Section depends largely upon the perfection of its organization. In prosecution of work, experience has proved that success is strictly commensurate with the widest division of labor and responsibility among members. We, therefore, earnestly invite affiliation with the Young Men's Christian Association movement of all hitherto unaffiliated seminaries, and further, that all students and professors in seminaries, where our work is organized, be considered members of the association.

III. *Spiritual Life.* Believing that the minister should be primarily a man of God, we earnestly recommend that the association stimulate, by every means, the life of faith and prayer. To this end we suggest—

1. The Devotional Committee, at the beginning of the year, use such means as may seem expedient to emphasize the necessity of daily Bible study, observance of the morning watch, and intercessory prayer.

2. That the association adopt, where advisable, the Young Men's Christian Association courses, and this committee advises the International Committee to secure preparation of courses, especially for theological students.

IV. *Evangelistic.* We believe that seminary students should be actively engaged in personal work for the salvation of men, and recommend—

1. That associations, both directly and in coöperation with other agencies, seek to enlist seminary students in winning men to Christ, especially in needy fields, and among neglected classes.

2. That students be urged to send out evangelistic bands in vacations, and over Sunday recesses, to reach the needy fields of city and country, coöperating with the church and Young Men's Christian Association.

3. That the association bring to every properly qualified

young man in nearby colleges and academies the claims of the gospel ministry.

V. *Missions.* Knowing that the coming of the kingdom depends in large measure upon missionary spirit at home and abroad, we would recommend—

1. Students give themselves to constant, definite prayer and work, that laborers be thrust forth to meet the pressing call of missionary boards.

2. Thoughtful, prayerful study of missionary problems be maintained, giving preference to Student Volunteer courses.

3. Urge systematic giving and support of individual missionary.

4. Enlist students in summer campaign work under direction of boards as means of promoting general missionary intelligence, sympathy and giving in churches and societies.

5. Students give all encouragement to volunteers, either volunteering before or after entering the seminary.

VI. *Relationship.* In view of the important relation that every pastor should sustain to young men, we advise that every Seminary student come in touch with all Young Men's Christian Associations, and recommend the use of the *Intercollegian, Men,* and attendance upon the Young Men's Christian Association Convention.

W. FRED GALBRAITH.

V. Criticisms and Reviews.

THE RIDDLE OF THE UNIVERSE. *By Ernest Haeckel, Ph. D., M. D., LL. D., Sc. D., and Professor at the University of Jena.* Translated by Joseph McCabe. Pp. xi, 391. $1.50. Harper & Brothers.

The actual merit of this book is little or nothing, but it has had a considerable amount of factitious importance foisted upon it because of the author's great eminence in the realm of biological research. Had it come from the pen of some obscurer personage it would probably have fallen still-born from the press, and been promptly relegated to a place among the innumerable other futile attempts at discovering a royal road to certainty among an infinite number of very uncertain things. It is a repetition of the immemorial attempt to bring the universe, phenomenal and substantial, within the hard and fast limits of a single formula. The effort has never been a success. It is an utter and pitiful failure in this last and notable instance. Professor Haeckel's book proves nothing that was not proved before. It can convince only his own monumental assurance and the docile faith of his immediate and adoring clientelage. It is brought to the attention of the readers of the SEMINARY MAGAZINE simply because I am convinced that its careful perusal will materially aid in strengthening the faith that is in them concerning the high and holy things upon which Professor Haeckel lays such violent and impious hands.

Passing by Professor Haeckel's *theory* of knowledge with the single observation that it is as antiquated as it is crude, a kind of hodge-podge of empiricism and associationism borrowed from pre-Christian Epicureanism; and remarking upon the impossibility of gathering from his pages a clear idea of his conception of the *nature* of knowledge, I pass on to point out a few of the more obvious characteristics of his book.

First of all must be noticed the tone of intolerance which mars every chapter, and frequently obtrudes itself in a disgustingly unscientific manner. Professor Haeckel is, first, a dogmatist of the most obnoxious species; secondarily, a scientist; and then, as a distant third, a philosopher. His pages bristle with assertions about the "ignorance" of theologians, politicians, philosophers and jurists. "Most of the psychological literature of the day is so much waste paper." Believers in a spirit world are set apart from the rest of mankind as "credulous circles." The "wide-spread religious profession in educated spheres" is a "pseudo-Christianity"; "at the bottom it is a religious lie of the worst character." The idea of an immortal soul is a "trivial conception." The resurrection of the body is an "absurd dogma." And

more in the same strain. I respectfully submit that this is unpardonable in a pretentious scientific book.

Attention is next directed to a characteristic closely allied to the one already noted, forming, indeed, the source from which it springs. Professor Haeckel is the victim of an overweening self-conceit, of a colossal egotism. And lest I lay myself open to the charge of intolerance just proved against the Professor, I must make good my point. Two specifications must suffice. The first of these, taken at random, is his treatment of the fossil so-called *pithecanthropus erectus*, found in Java in 1894. Professor Haeckel lays it down that this "is in truth the much-sought missing link, supposed to be wanting in the chain of primates." There is not the faintest hint that there exists, in any scientific quarter, the slightest doubt about that conclusion. There would, we readily admit, be little or no use in quoting such doubt in the face of our Professor's dictum, but common courtesy and honesty should have led to the statement that other men of eminence in this branch of knowledge stoutly maintain that these fossil remains of the pleistocene (?) era (consisting of the roof of a skull, an upper molar and a femur) show characteristics that place them in the direct human line of divergence in the genealogical tree, and that they cannot form a transition between man and any of the existing anthropoids.

Perhaps more to the point is the Professor's misnamed chapter on "The Nature of the Soul." Professor Haeckel here takes occasion to express himself, quite characteristically, about "the colossal confusion of ideas which prevails in psychology more than in any other branch of knowledge," and charges this confusion in part to the patent fact that "many thinkers" have often completely changed their views in the course of their investigations, and, as it happens, usually abandoning Prof. Haeckel's position for securer ground. He complains, for example, that though "the young, severely critical Kant" held the three concepts of "God, freedom and immortality" to be untenable, the "older, dogmatic Kant" found them to be indispensable postulates of thought. Other interesting instances of such change of view in a similar direction are R. Virchow, E. du Bois Raymond, Wilhelm Wundt and Karl Ernst Baer, and many more. Now, the point is that since these men in their later, maturer years, repudiated the theories for which Haeckel stands, it follows, in his judgment, that they must have had clearer vision, purer judgment, more energy and less prejudice in their earlier days, and that the advance of old age brought on "a gradual decay of the brain." In other words, if any one, no matter how eminent, repudiates this theory of monism, because further research has revealed its inadequacy, our Professor's answer seems to be, "He is an old fool." What can be simpler, more scientific, or quite as effective as that?

Thirdly. It seems to me that Professor Haeckel has managed to write himself down in this book either as an incompetent ignoramus or as a disingenuous sophist. This appears very clearly in his pitiful chapter on "Our Monistic Ethics," in which he considers "those unfortunate aspects of Christian ethics which are incompatible with the better

thought of the modern age." What are those aspects which, he says, are so "distinctly injurious in their practical consequences"? Surely, now the Christian's house of cards is going to be blown down by the blasts of this Teutonic Boreas! Attend, then, trembling reader, to the awful spectacle of destruction.

"The supreme mistake of Christian ethics, and one which runs directly counter to the Golden Rule, is its exaggeration of love of one's neighbor at the expense of self-love." The precept, "Love your enemies," is as useless as it is unnatural. The counsel, "If any man take away thy cloak, let him take thy coat also," means, if it means anything, "When some unscrupulous scoundrel has defrauded thee of half thy goods, let him have the other half also." In other words, Christianity's spirit of altruism is calculated to encourage a violation of the eighth commandment!

"Since the Christian faith takes a wholly dualistic view of the human organism, and attributes to the immortal soul only a temporary sojourn in the mortal frame," there results, says our astute Professor, a neglect of the body and personal, physical uncleanliness! To prove this it is only needful to point to "many monasteries," and to the "flagellants and other ascetics" of the Middle Ages. Verily, because Professor Haeckel cannot find among the beatitudes an assertion of the blessedness of him who uses Ivory soap, the inference is irresistible that Christians do not wash themselves.

"One source of countless theoretical errors and practical blemishes, of deplorable crudity and privation," is found in the false anthropism of Christianity, that is, in the "unique position which it gives to man as the image of God, in opposition to all the rest of nature." "Christianity has no place for that well-known love of animals," etc. None is so blind as he who will not see anything except the exceptions to a rule. Professor Haeckel points to the "frightful sufferings of animals" in the south of Europe to substantiate his charge. Do Spain and Italy represent the Christian world? Perhaps Professor Haeckel would like to reënthrone the sacred bulls and cats and crocodiles, with the attendant "ethical teachings of many of the older religions," and the resulting moral conditions.

And now for a genuine surprise. "Another of the most deplorable aspects of Christian morality is its belittlement of the life of the family." "Christ . . . thought as lightly of woman and the family as of all other goods of 'this life.'" Is this mental obliquity, or moral, or both, on the part of our author? Is it possible that historians, philosophers, sociologists, as well as theologians, have all been wrong? Surely, the only adequate explanations of such perversions of truth is that our Professor was gloriously drunk with prejudice when he penned them.

But I have left myself scarcely any space for a discussion of Professor Haeckel's distinguishing principle. It is stated at length in the twelfth chapter. It is the "law of substance." This law, we are told, is "the true and only cosmological law," and its "discovery and estab-

lishment is the greatest intellectual triumph of the nineteenth century." These are strong terms. What do they mean? The unsophisticated reader cannot be chided for expecting something well-nigh like a scientific revelation on the strength of such an introduction. It is a great disappointment, therefore, to read in the next sentence that this "discovery" of the "true and only cosmological law" is merely a combination of two other "supreme laws," the older chemical law of the conservation of matter, and the younger physical law of the conservation of energy, an identification, by the way, by no means unanimously admitted in scientific circles. But, having thus gotten his "true and only cosmological law," what has Professor Haeckel achieved? This: a substance infinite, indestructible and eternal, which fills space and is everything. How, then, are what we call matter and spirit to be explained? They are, says Professor Haeckel, the attributes of the substance. Matter is extended substance, mind is thinking substance. This is Professor Haeckel's monism.

Now, such metaphysics sounds very learned and grand. But it is scarcely very convincing. Let us inquire somewhat more closely concerning this "substance." When did Professor Haeckel discover it? What does it look like? How does it solve the "riddle of the universe"? Professor Haeckel claims to have discovered it about thirty-five years ago. He ought, therefore, to be pretty familiar with it. What does it look like, Professor? Let the reader attend carefully to the answer, found in the "Conclusion" of the book. It reveals a species of "scientific" reasoning only too common, in more senses than one. "We do not know the 'thing in itself' [substance] that lies behind knowable phenomena." "We have no means of investigating it." "We do not even clearly know whether it exists or not." In other words, here is a something of which we know nothing because we have no means of investigating its mysteries, and of which we cannot even predicate existence, which is nevertheless heralded by this fatuous professor as the only key to truth and the greatest discovery of the nineteenth century. How can a thing which possibly does not exist be a discovery? How can a thing of which we know nothing be the solution of mysteries? The fact is that it is nothing more than the old-fashioned metaphysical postulate. Surely our professor was right when he told us in the Preface that the answers which he gives "to these great questions" are "merely subjective and only partly correct."

If I had the time, it would be easy to show how Prof. Haeckel's first great inconsistency leads him into many more when he applies his theory to inorganic and organic nature. This is notably true of his attempt to account for motion. Why does this "substance" move and differentiate? Because the atoms or pyknatoms, into which the Professor mysteriously transforms it, much after the fashion of a prestidigitator, have sensation and will! But he has already laid it down as an axiom that all energy is caused by the movement of matter. Now the movement of the matter is caused by energy, or sensation and will. The circle is complete —and endless!

Prof. Haeckel has been extolled in some quarters for his courage in publishing this book. If he deserves any credit for this it is willingly conceded. But may it not be merely the courage of a prejudiced ignorance? Not once does Prof. Haeckel speak respectfully of religion or reverently of the Christian's God. On the contrary, he goes out of his way to blacken the fair name of the Master's mother. If the scientist had spoken more and the bigot less, this book might have been more valuable.

Columbia, Mo. W. W. ELWANG.

THE INTEGRITY OF SCRIPTURE. *By the Rev. John Smith, M. A., D. D.* Broughton Place Church, Edinburgh.

In this book the author discusses, in seven full lectures, the subject of the Higher Criticism. He begins by presenting the witness which the Scriptures bear by their own phenomena to their divine origin. He then discusses the hypothesis on which radical criticism depends—the development theory of religion—and points out its failures to meet the tests by which the validity of an hypothesis is to be established. Next, he considers the disintegration to which the critics subject the Scriptures in their efforts to assign the authorship of their different parts, and indicates the insuperable difficulties in the way of successfully carrying the analysis to the length which has now become so common, and concludes his discussion by asserting the rights of revelation at the hands of the critics, and the true order and progression of Hebrew history.

The immediate occasion of his writing the book seems to have been found in the recently published work of Prof. George Adam Smith on *Modern Criticism.* Prof. Smith was arraigned before the Assembly of the United Free Church of Scotland at its last meeting for the supposed heresies of his book, and while he was not condemned, there were 263 votes against him, showing that there were a large number in the Assembly who did not approve his views. The author of the book before us says, "We believe Dr. George Adam Smith, and those whom he represents, are forcing on the British churches the gravest issue that any of them has had to face in living memory. Indeed, we might go farther than that without exaggeration." Having such an origin, the discussion is full of animation, and is a powerful indictment against the negative critics. G. B. S.

CIVIL HISTORY OF THE GOVERNMENT OF THE CONFEDERATE STATES. With Some Personal Reminiscences. *By J. L. M. Curry, LL. D., Author of "Constitutional Government in Spain," etc., etc.* One Vol. 12mo. Pp. 318. Price, $1.25. Richmond, Va.: B. F. Johnson Publishing Company. 1901.

The physical features of this book are very attractive. They are another illustrative proof that Richmond has, in the B. F. Johnson Publishing Company, a house of which it may well be proud. This book is beautifully printed, on excellent paper, with wide margins and uncut edges, save at the top, which is gilt. The binding is unusually neat and pleasing, and well suited to the rest of the book.

Of Dr. Curry's work it would be too much to say that it is masterly. Indeed, it strikes us as wanting in method, and as fragmentary. The presentation of a subject, too, is often interrupted to give place to the narration of personal reminiscences. Moreover, he is guilty of an occasional extravagance, as on pp. 25, 26, where he says, "It would be as easy for a French Liberal of to-day to make himself a monarchist of the time of Louis XIV., or for an English or German Protestant to accept and adopt the creed and ritual and policy of the Roman Catholic Church of the time of Leo X., as for an American citizen to recognize and vindicate what the Constitution guaranteed as to slavery in 1860." Now we do not believe this. We know that it is not true, although such a writer as Von Holst, with his prejudices, be "incapable of passing an impartial judgment on actions of Southern States and statesmen, because slavery is to him *semper et ubique*, a sin and a crime, and Americans or English who assent to or defend the institutions are criminals. Infidel abolitionism has spread widely—abolitionism of the type of Anson P. Burlingame, who said, "The times demand, and we must have, an anti-slavery constitution, an anti-slavery Bible, and an anti-slavery God." But there are not a few American citizens of to-day ready to recognize and vindicate what the constitution guaranteed as to slavery in 1860 before the bar of human reason and conscience.

These criticisms notwithstanding, we have read Dr. Curry's book with genuine pleasure and profit. He is not afraid to tell some very plain and wholesome truths. Often he succeeds in telling them very gently, as when dealing with the occasions of secession, he says, "The one chief and great evil, resisted and dreaded, was the persistent overthrow of the written constitution, the government being no longer a government of confederated republics, but a consolidated democracy. The object in quitting the Union was not to destroy, but to save the principles of the Constitution." This assertion is amply confirmed in the book. He deals more sharply with the duplicity of Mr. Seward in dealing with the commission, sent by the Confederate government established at Montgomery, to Washington. He says, "The annals of diplomacy contain no chapter so full of duplicity, insincerity and deception as that which records the conduct and utterances of William H. Seward, the Secretary of State of the United States, in relation to this attempted adjustment of matters in dispute." Much more he gives to the same purport. He characterizes the reconstruction measures pretty well. Hear him in a sentence, "The series of reconstruction measures, in bold usurpation, in mad tyranny, in the essence of diabolism, in the deliberate purpose to give supremacy to negroes in some states (as South Carolina, Mississippi and Louisiana, where by the census they had the majority in population), and to Republicans in all, has no parallels in the annals of the Borgias and the Cæsars."

The book contains a chapter—a delightful one—devoted in part to an exposition of *What the Women of the South did.* It is a just and eloquent tribute to the worth and services of the Southern women of 1861 to 1865.

If the personal reminiscences break in at times on the progress of events, they carry with them a charm of their own. The reader is brought in close touch with many great men in these pages. Perhaps some will read the book for these glimpses of Southern great men.

Finally, though much of the matter is already known to men of considerable intelligence, this book ought to be, and we believe will be read widely by the young men and women of the South, and the North, too.

THOS. C. JOHNSON.

THE ANCIENT CATHOLIC CHURCH: FROM THE ACCESSION OF TRAJAN TO THE FOURTH GENERAL COUNCIL [A. D. 98–451]. *By Robert Rainy, D. D., Principal of the New College, Edinburgh.* Pp. xii. and 539. Price $2.50. New York: Charles Scribner's Sons.

The author of this book is certainly one of the most interesting, able, and influential men in Scotland at present. He was born in Glasgow on January 1, 1826; was graduated at its university in 1843; studied theology at New College, Edinburgh, completing the course in 1848; became minister of the Free Church at Huntley, 1851; became minister of the Free High Church, Edinburgh, 1854; was made professor of Church History in New College, Edinburgh, 1862; and principal in 1874. He has brought out a book occasionally. In 1872 he published *Three Lectures on the Church of Scotland.* These lectures were an answer to representations in Dean Stanley's *The Church in Scotland,* and they ran through five editions within a dozen years. In 1874 he brought out his *Delivery and Development of Christian Doctrine* (Cunningham Lectures). In 1878 he published in London *The Bible and Christian Doctrine.* Nor does this exhaust the list of his publications, by a long shot, precedent to the volume now before us. But it is not as an author that he has made his influence conspicuously felt in Scottish affairs. He is a man of intellect, a man of judgment, and a man of learning; but he is preëminently a man of energy, of practical affections. He is an ecclesiastic, some would say, with the genius of a statesman. The following paragraph from the *British Weekly* of February 5, 1902, contains a friendly portrayal of Dr. Rainy's position in his own country, "For some years past Principal Rainy has been the centre in Scotland of an extraordinary interest and enthusiasm. His countrymen, with practical unanimity, have come to recognize in him the most distinguished figure not only in their ecclesiastical, but in their national life. For more than any other he has represented and given effects to aspirations in which the common sense of Scottish Christianity saw the fulfilment at once of its duty and its hopes. Possibly the signal honor and affection in which he is now held are due, in some degree to reactions, for throughout a great part of his career he was the best abused man in Scotland. No one was ever more persistently and unscrupulously maligned. Happily he has lived it down. His countrymen see what he is, and they know that in distinction of intellect and character he stands among them alone. They would like to believe, if they could, that he was their representative man." These are the words of an

admirer. They are perhaps the words of one more latitudinarian in his doctrinal attitudes than is right. But they are not due to admiration and harmony of view alone. Principal Rainy has the genius for leadership. Of this the union of the Free and United Churches of Scotland is proof; and, what is of equal importance perhaps, the movement amongst these peoples toward the adoption of the voluntary principle in the support of the local churches, is another proof.

It is hard to say whether the work before us will add greatly to his reputation. It speaks, on every page, of acquaintance with the sources of the history which he would reproduce. It speaks of no common ability to enter into a historic situation, to appreciate motives individual and party. It speaks, equally, of a judgment prevalently sober, of a desire to be just to all factors, and of power of theological and philosophic insight. The style is clear, and suited to his purposes, at times the simple narrative style, at others compact and laboring, with pregnant suggestiveness. The volume contains several valuable essays. We should be tempted to roughly include amongst these the chapters and parts of chapters in which the great Christian heresies are treated, such as gnosticism, montanism, manichaeism and so forth, and should certainly include that on Neo Platonism. There are fine discussions, too, of Augustinianism, Pelagianism and Semi-Pelagianism; and besides these there are many topics which receive at Dr. Rainy's hand a treatment of marked and independent thoughtfulness that wins the reader's respect. It has struck us as a peculiar excellence of the work that it presents such a fair and noble exhibition of all that was best in the great heresies. The author points out, indeed, with a remorseless hand, their defects; but he has learned to distinguish between men and principles. He is able to see how natural it was for some of these heretics to take their views. While he lets us see that he regards these tangential deviations as wrong, his condemnation is relieved of all appearance of harshness. He is equally happy in dealing with Neo Platonism, that last great effort of heathenism to oppose to Christianity a philosophic religion which should bar its conquering career. To the student of contemporaneous history, as well as to the reader of ancient history, this Neo Platonic effort to construct out of elements of historic religions and philosophies one that should be ultimate and absolute is pathetic, as the offspring of despairing heathen religion and patriotism, mournful for its utter failure as a means to its designed end, and informing as to the outcome of those similar efforts going on in the great heathen lands to-day, in the presence of missionary Christianity, and informing also as to the efforts in the home lands to find an absolute religion other than Christianity. We do not say that the treatment of Dr. Rainy of this subject is ideal at all, but it is one of the best, considering its compass, which it has been our privilege to read.

But notwithstanding all this, and much other good that might be said of this work, it is not a history of the church of A. D. 98–451. We have, after all, a book of historical essays on topics of interest in this history. These are valuable essays; but they do not constitute a his-

tory of the period. It is quite possible that the author himself feels this. His last chapter is entitled "Processes of Change." It seems to be a sort of acknowledgement that the changes going on in these years had not been made sufficiently manifest in the preceding pages.

But history—objective history—the thing that has gone on, or is going on, out there—the thing which the writer of history must try to reproduce—is not made up of unconnected parts, interesting but isolated parts. Between the parts of history objective, there is a connection, natural, necessary, almost organic. This connection should be reproduced by the historian. It must be reproduced approximately before his work can be called a history of the period. In order to this the objective movement must be carefully studied as it lies out there, truly analyzed, not cut apart at arbitrary points, its longitudinal divisions properly discriminated, and its main forms of development equally apprehended. Dr. Rainy's book is supposed to cover the years 98 A. D. to 451. He divides this into three periods, viz.: 98–180, 180–313, and 313–451. The first of these divisions does not seem to us justified by the facts of the objective history. The year 451, while very important in the history of theological achievement, can hardly be looked upon as the close of one period in church history, and the opening of a new era. The author seems to be arbitrary in making his divisions. Again, if we ask whether, within the periods of his own fixing, he brings out well the development of the several branches of church history, such as missions, persecutions, life, worship, theology, polity, we have to say that, while we have many phases of these developments portrayed ably, we have yet no presentation of the living development as a whole. It would be easy to name works of much inferior grasp of salient points that nevertheless bring out the living process of change better. The matter here is not organized properly out of regard to great features of the objective history. We dare make the assertion that a thoughtful reader could suggest advantageous changes in the order of the chapters, even if the work is not to be rewritten and the matter reorganized and added to with a view to make it correspond with the living history of the church in these years.

We are sorry that it does not make these changes more conspicuous. The changes were good or bad. History should show the processes of change, and the reasons for the change, and the roots whence the change grows. It then becomes a commentary of value on contemporary life. Dr. Rainy has done too little of this in the work before us. Hence it lacks in value. *E. g.*, it is no book to go to to trace the changes from the presbyterian polity of the apostolic age to the high-church episcopacy of Cyprian in 250 A. D. It gives much matter of value in the effort to reproduce this change; but it does not reproduce the change. Such, at any rate, is the impression it has made on us.

We have wondered whether the origin of these lectures was not on this wise, viz.: Dr. Rainy wrote lectures from year to year on topics for his classes in church history, one year certain lectures, and other years other lectures, and gathered them at last into this volume, so far as

they fell between 98 and 451 A. D. We do not know that this was the case. It has occurred as a possible explanation of the form of the book.

We do not always coincide with him in his estimate of men, such as Eusebius and Jerome; believe he sets too high an estimate on Eusebius, and too low an appreciation on Jerome. We think he concedes too much to the "Ignatian" epistles. We do not see any justification for their historical character as the writings of Ignatius, even if he died as late as 115 A. D.

Finally, the volume is of unusual value as a book of historical essays. For one who has a fair grasp of the historic movement already, we should count this an uncommonly useful aid in the study of particular and important topics.

THOS. C. JOHNSON.

SERMONS: APOLOGETIC, DOCTRINAL AND MISCELLANEOUS. *By the Rev. C. R. Vaughan, D. D., of the Synod of Virginia.* Richmond, Va.: The Presbyterian Committee of Publication.

This volume, considered in regard to the type, the appearance of the page, the general accuracy of the printing, the neat and substantial binding, and the quality of the paper used, is a good example of the excellent work done by Messrs. Whittet & Shepperson for the Committee of Publication.

It contains twenty-two sermons averaging about sixteen duodecimo pages each, though the sermons are not of equal length. There are 363 pages in it, but eight of these are taken up with the title, copyright, and "contents." The "contents" state only the subjects and texts of the sermons. There is no index. Books worth publishing, as this assuredly is, are also worth indexing.

The first seven of these sermons constitute an able series on the "Uses of Holy Scripture." They are a strong apologetic for the Protestant contention, and a strong polemic against the Romish teaching concerning Holy Scripture. "The right of the whole human race to read the Word of God, and to hear his voice speaking directly to each individual soul in the very words dictated by the Holy Ghost," is proven to be indubitable and priceless, it is proven to be the gift of the divine Redeemer. It is proven that an indelible responsibility rests on every man, too, sinner as well as saint, to avail himself of the right to read the Word of God, and that, too, in the face of all objections urged by the papists to the contrary. He shows that the relation of the minister to the written word is not that of an authoritative interpreter and judge, but that of a teacher of the law and gospel. Then asks and answers such questions as the following: What is the minister to teach? In what does the authority of this teaching over the conscience consist? In what manner are they to teach in order to secure the best effect of their instruction? What qualifications are necessary to the full quittance of their obligations under their commission? What is the nature, the source, and the extent of the legitimate influence of the ministry? What is the magnitude and limitation of their responsi-

bility? What the reciprocal duties due from the people under their instruction? The sermons have seemed to us to grow finer and finer as they come. Those in answer to the questions just stated are capital. Nor are the two that follow, on "The manner in which the Scriptures are to be employed, in order to obtain the blessing connected in the gracious purposes of God with their right use," and on "The proper relation of the people to the official teaching of the Word by the Christian ministry," less to be admired.

Following on this noble series—on the uses of Scripture—we have another on Sin, of five sermons, as follows: One on *the nature of sin,* one on *the effects of sin,* one on the *guilt of sin,* and two on the *penalties of sin.* These sermons alone would prove him to be a man of penetrating and profound insight into the human heart, and masterly knowledge of the Scriptures. They would prove him to be a subtle philosopher, an able theologian, and a powerful reasoner, and a noble preacher.

Following these, we have sermons on *The Necessity of Repentance,* on *Justification,* on *Justification by Works,* on *Substitution and Representation,* and on *The Function of Faith in Justification.* Fine sermons, every one of them.

Following these we have a series of three particularly timely sermons, on the Miracle, which argue the possibility of the miracle, the capability of proof in miracle, and the actual proof of Scripture miracle, compared with the evidence of papal miracle, and the proof of mesmeric and spiritualistic phenomena, which are alleged to rest on equal testimony. Last of all, we have two very suggestive and able sermons on *The Supernatural and the Natural.*

These are the sermons of a man of extraordinary ability, extraordinary culture of the reasoning powers, extraordinary command of the English tongue, a profound and comprehensive knowledge of scriptural teaching bearing on the subjects discussed. Few men are so much at home in abstract reasoning. Some of the sermons have perhaps too much of abstract reasoning in them for wide popular effect. More of the concrete would have given the form more effectiveness with the people. The book itself, however, is all the proof needed that Dr. Vaughan is capable of reasoning in the concrete. It contains not a little such reasoning. The illustrations do not abound, but many of them are remarkably fine. Some of them are noble!

It is a book that should be widely read by preachers. It is calculated to fertilize the mind of every intelligent and earnest reader; and to ennoble his ideals of preaching, to enrich his thought and to improve his character. THOS. C. JOHNSON.

LUX CHRISTI: AN OUTLINE STUDY OF INDIA, A TWILIGHT LAND. *By Caroline Atwater Mason.* 280 pages duodecimo. Paper cover. New York: The Macmillan Company. London: Macmillan & Co. L't'd. 1902.

This is an interesting and instructive little manual. It professes to be nothing more than an outline study for use in women's foreign mis-

sionary societies. It is well known that one of the fruits of the Ecumenical Conference of Foreign Missions in 1900 was a movement for a system of united study amongst women's foreign missionary societies throughout the world. The first text-book used by the movement was entitled *Via Christi*. It dealt with the progress of missions from the time of the apostles to the close of the eighteenth century. It reached a sale of thirty-five thousand copies. The present volume is the second one in the series. India seems to have been fixed upon for the reasons that India was the first field of Anglo-Saxon Protestant missions, and that in India, because of the oppression of its women, is the peculiar field for missionary effort on the part of American and English women.

The author sketches, with relatively few strokes, the dim and far-away past of India, her religions, her numerous invasions, the character of her oft-conquered peoples, the invasion of love, or Christian missions, the work of woman for women in the century past, and the forces of light and darkness now pitted against one another over India.

Towards the end of the book, she writes somewhat that her sisters and brothers would do well to heed. She says, "As wealth has increased in the United States, a new type of pleasure and luxury-loving women has been evolved, as we have seen, following many fads, and spending money for social and domestic gratifications with unparalleled profusion. Along with this a marked tendency to exalt intellectual attainment and a species of worship of higher education have arisen. These tendencies have led to the most magnificent endowment and enrichment by Christian capitalists of all means and institutions for intellectual progress at home, but without accompanying or commensurate increase of gifts for Christianizing or uplifting of the heathen world. One of the wealthiest and most influential denominations in the country reports 2,224 of churches as giving absolutely nothing last year to foreign missions. Another great denomination reports 5,400 churches out of 10,000."

THOS. C. JOHNSON.

BIBLE CRITICISM AND THE AVERAGE MAN. *By Howard Agnew Johnston, Ph. D., D. D., Author of "God's Methods of Training Workers."* New York, Chicago, Toronto: Fleming H. Revell Company; London and Edinburgh. Net $1.00.

The author of this work is a Presbyterian minister, the honored and successful pastor of the Madison Avenue Presbyterian Church of New York City. While there is no direct allusion to the fact that the writer is a pastor, this fact has an important bearing upon the character of the book. We have here no Dr. Dryasdust, seeking to display his erudition and intellectual acumen in refuting writers who have little knowledge of the Scriptures, except as affording matter for discussion and speculation; but we have the sturdy blows of a champion of the truth, who is himself in the thickest of the fight, and who seeks to lend a helping hand to those sorely beset by the enemy.

As indicated in the title, the work is not intended for the scientific

investigator, but for the *average man*—the man who feels the liveliest interest in the contest being waged about the Bible, but has neither the time, ability, nor inclination to follow the discussion in its details. The writer is evidently no stranger to the subject in hand, stating the positions and arguments of the destructive higher critics with great fairness, and making some forcible replies thereto. The book abounds also in apt and striking quotations from some of the most prominent writers on the question, which add no little to the value of the book.

The first five chapters are mainly introductory, defining the higher criticism, and showing how its perversion has been a source of perplexity to those who desire to know the truth, and pointing out the difficulty the average man has in reconciling the confident assertions of men claiming a monopoly of scholarship, with the claims of the Bible itself.

Taking up the question of the composition and authorship of the Pentateuch, as one of the most prominent, he outlines the various theories propounded, and then proceeds to point out their inherent weakness.

He then takes up the separate books, and in some cases the groups of books, pointing out their nature and characteristics, and also the special difficulties connected with each. While no doubt helpful to the average man, this part of the work is perhaps the least satisfactory, including, as it does, some introductory matter having no special bearing upon the subject in hand, and at the same time not enough of this matter to serve as an introduction to the books.

The four concluding chapters are devoted to topics growing out of the discussion, such as, The Place of Miracles, Christ and the Critics, The Problem of Inspiration, and The Abiding Word of God. While the author does not advocate any special theory of inspiration, and expresses the opinion that no theory has yet been propounded that relieves all the difficulties of the case, it is refreshing to note the fact that he gives no uncertain sound as to the *fact* of inspiration, and quotes with hearty approval the teachings of our Confession of Faith upon this subject.

The book is written from the conservative standpoint, but in a most excellent spirit, remarkably free from dogmatism, cordially recognizing the honesty and purity of motive upon the part of many who hold widely divergent views, and also recognizing the fact that along with manifest evils, many important benefits have resulted from the discussion.

We would not undertake to guarantee the orthodoxy of the book in the judgment of those who insist that Moses wrote the account of his own death and burial, and denounce the suggestion that it was perhaps added by another hand as the most pronounced "rationalism," as was done recently in one of our religious papers; but while we may not assent to every statement in the book, yet we regard it, as a whole, as safe and scriptural. The perusal of it gave our own faith a distinct uplift, and we commend it to others.

T. R. ENGLISH.

MRS. WIGGS OF THE CABBAGE PATCH. *By Alice Caldwell Hegan.* The Century Company, New York. 1902. Cloth, 4½ x 7 in. 153 pages. $1.00.

This is a book to "borrow and read, and buy and read again." As one reads it, he feels his heart grow warm and responsive to its message of good cheer, and he is sure that here is a book to be thankful for. The characters, especially Mrs. Wiggs, are real people, who live before us and talk to us from the pages of the book. We drop our tears beside Jim's grave, but out of our grief springs a great admiration for the boy who could die, but not give up. We applaud and honor Mr. Bob as he lays down for his friend a dearer thing, it may be, even than life. We love "the Christmas Lady." But Mrs. Wiggs claims most of our attention. She makes us cry sometimes, but most often she makes us laugh, a sympathetic, admiring, joyous laugh. She helps us. Some of her sentences deserve a place among the words that are "like apples of gold in baskets of silver." The birthday cake goes to the "party" because: "Somehow I never feel like good things b'long to me till I pass 'em on to somebody else." Her philosophy is clean and fresh and sweet and Christian: "I believe in gittin' as much good outen life as you kin—not that I ever set out to look fer happiness; seems like the folks that does that never finds it. I jes' do the best I kin where the good Lord put me at, an' it looks like I got a happy feelin' in me most all the time."

Miss Hegan writes because she has something to write, and not because she has to write something; and we wait eagerly and with some impatience for her forthcoming book. Meantime, the world is brighter and sweeter and gladder, because she has written *Mrs. Wiggs of the Cabbage Patch.*

Union Seminary, Dec. 1, 1902. JNO. I. ARMSTRONG.

THE FORWARD MOVEMENT FOR FOREIGN MISSIONS. Second Quarterly Report. Executive Committee of Foreign Missions, Nashville.

This report shows that up to the end of the second quarter, December 1, 1902, eighty-nine churches had entered into the "Forward Movement," pledging an aggregate of about $38,000 a year, nearly $24,000 more than was given to Foreign Missions last year by these eighty-nine churches. J. I. A.

PRAYER AND THE SUPPORT OF SPECIFIC OBJECTS. *By John Fairman Preston, M. A.* Executive Committee of Foreign Missions, Nashville.

This pamphlet, written by one of the "Rowland Volunteers," is worthy of a careful reading, especially by every member of those churches that have entered in the "Forward Movement." J. I. A.

SOME ESSENTIALS IN THE IMPROVEMENT OF OUR PUBLIC SCHOOLS: An Address of Richard McIlwaine, D. D., LL. D., President of Hampden-Sidney College, in the Opera House, Farmville, Va., September 16, 1902.

This is a thoughtful address, and deserves a careful reading by every one interested in Virginia public school education. "We need bet-

ter schools and school-houses"; "we must have competent and well-paid teachers, longer school terms, fewer school-houses, and local taxation to supplement the fund derived from the state"; and "we must have more sympathetic interest in the schools by the people, more faithful and enlightened superintendents of schools, and more intelligent and patriotic school trustees"; these are the three propositions discussed at some length in the plain, straightforward, practical way characteristic of the author. He deals specifically with conditions obtaining in Southside Virginia, but similar conditions face the people in many sections of other Southern States. J. I. A.

AN ADDRESS TO STUDENTS OF THE MISSOURI STATE UNIVERSITY. *By Rev. W. W. Elwang, at the First Presbyterian Church, Columbia, Mo., Sunday, September* 14, 1902.

There are here some staple truths well put, which, without doubt, have lodged securely in the minds of many of those who heard Mr. Elwang. However, we wonder why he handicapped his pamphlet by sending it out *nameless*. J. I. A.

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I. Literary.

THE PASTOR AMONG HIS PEOPLE.

By Rev. Thos. R. English, D. D.,

Professor of Pastoral Theology, Union Theological Seminary, Virginia.

Pastoral work, in the narrow sense of the term, is of such a nature that it cannot be done by rule. A faithful study of hermaneutical and homiletical treatises will enable even a crank to appear in the pulpit without proclaiming to the world his utter and absolute unfitness for the office; but when it comes to daily intercourse with the people, all the treatises in the world will not enable him to hide his lack of common sense, nor his lack of experience. The only way to learn how to be a pastor is to be one, and sanctified common sense, under the tuition of experience, will do more for the learner than the most renowned instructor could possibly do.

Nevertheless, practical hints are not to be despised by those who as yet are lacking in experience, and may prove helpful even to those who have been long learners in this school.

There is a very striking analogy between the relations existing between the shepherd and his flock, on the one hand, and the pastor and his people, on the other; but there is one fact that should not be overlooked. The shepherd is not one of the flock, but belongs to a different and superior order of beings. While he has much in common with the sheep, there is a mighty chasm between them. He is a man, and not a sheep. His food, and raiment, and habitation, and habits, and thoughts, and aspirations, are all essentially different. Not so with the pastor.

He does not belong to a higher order of beings, but is one of the flock, a sinner like them, and saved just as they are. In Acts xx. 28, Paul exhorts the Ephesian elders to take heed to "the flock, *in the which* the Holy Ghost hath made you bishops," and not *"over the which,"* as the Authorized Version incorrectly gives it. The Word of God knows nothing of such an order as "the clergy," and the pastor exercises his authority over his brethren, and not over inferiors. It follows from this that the pastor should in every way be identified with his people, and one of them; and anything that tends to put him in a different class from them is a distinct disadvantage. Even so small a thing as a "clerical dress" is to be deprecated, and it is well to recall the fact that so far was our Master from anything of this kind, that on one occasion he was mistaken for a gardener. Even the angel Gabriel would prove a conspicuous failure as a pastor, for the simple reason that he is an angel, and not a man. The pastor should indeed excel those to whom he ministers in piety and learning; but let him scrupulously avoid anything which would in any way lend countenance to the charge that the human race is made up of "men, women and preachers."

Pastoral work is to a great extent synonymous with pastoral visiting, since it is mainly in this way that the pastor comes in personal contact with his people. There has been a strong tendency in some quarters to depreciate this work, and it has been contemptuously spoken of as "peddling the gospel," "visiting other men's wives," etc. Of course there is a great deal of what has been called "pastoral visiting" which is worse than useless, just as there is much that is called "preaching" which only leaves the hearer confirmed in his sin; but no one who has seen the results of faithful work of this kind can doubt its efficacy, any more than he can question the utility of faithful preaching of the Word.

Let us now consider some of the more important ends to be accomplished by judicious and faithful visiting on the part of a pastor.

1. To become acquainted with the people. It is of the utmost importance that the pastor should acquaint himself with their individual needs, the temptations which beset them, the difficulties by which they are encompassed. He needs to know what they are thinking about, the views they entertain, the arguments

that influence them. To attempt to preach to them without ascertaining their needs, is as if a physician would prescribe for a patient without a diagnosis of the case. To argue that all men are sinners, and therefore need the same gospel, is on a par with the idea that because two men have the same disease the treatment in both cases must be identical. If this plan would only work, how it would simplify the work of the physician! When the pastor knows just the needs of each one, how easy it is for him to preach to edification!

During the civil war a vast deal of ammunition was spent in what was called "shelling the woods," and the ineffectiveness of many a pulpit arises from the fact that it is firing at an enemy not in sight, and whose whereabouts is purely conjectural. The very best sermons are those which are the result of personal contact.

2. While it is very necessary that the shepherd should know his sheep, it is equally necessary that they should know him. "I know my sheep," says the Good Shepherd, "and am known of mine." One of the chief factors in effective preaching is the man behind the sermon; and without this personal contact he must remain a stranger. Figuratively speaking, they must handle him, and see whether he is really and truly a man, with man's infirmities and weaknesses, his hopes and his fears, a brother full of sympathy and love, or simply *a voice.* But if they have seen him without the mask, when he appears in the pulpit in the guise of a "preacher" they recognize in him an old friend, and give heed to his words. To gain the confidence of the people is necessary in order to the highest efficiency in the pulpit; but more than that is accomplished. The people need a confidant in spiritual things, and it is indeed a great thing when the troubled and tempted soul has no hesitation in going to the pastor for help and counsel. Happy is that pastor who has won the confidence of those under his care to such an extent that they instinctively turn to him when tried and tempted, or in perplexity.

3. Another end aimed at is the personal application of the truth to the individual. It is unquestionably true that the utterances of the pulpit are to a great extent regarded as conventional and perfunctory.

The preacher is supposed to speak as he does because he is

expected to do so, as a part of his work. When one receives a letter beginning, "My dear sir," he does not for a moment imagine that that is any evidence that he is really *dear* to the writer; and when the politician roundly denounces his opponent as a traitor to his country, no one is surprised to see him a little later walking arm in arm with that same traitor.

And so, in like manner, it is regarded as the proper thing for the preacher to tell his hearers that they are lost and undone, and to warn them to flee from the wrath to come; but it is not taken seriously at all. But, now, when that same preacher, having laid aside his official robes, comes to the individual in private, and beseeches him to flee from the wrath to come, it begins to dawn upon him that he is really in earnest, and that the sermon was, after all, something more than mere stage play. If pastoral visiting did no more than to convince men that the preacher is not merely an actor, it would be worth all the toil and trouble involved; but it does far more than this. The average hearer is, in one respect at least, a model of generosity. As a rule, he parcels out the whole sermon to others, and leaves not so much as a crumb for himself; but when there is an audience of one, his opportunities for the display of beneficence are greatly curtailed. It is for this reason that a person who does not hesitate to sit under the most pungent preaching, and really enjoys it, would avoid a personal conversation on the subject of religion as he would the pestilence. The pastor, too, can address himself more directly to the needs of the individual than would be possible in a public address, and there is often instruction as to personal work which could be given in no other way. It has happened, occasionally, that pastors have had a measure of success without this personal work, but these cases are extremely rare; and if the testimony of experience is worth anything at all, it is essential to the highest efficiency, and the pastor who neglects it is doomed to failure.

4. Another end to be aimed at is to reach those who, for various reasons, cannot be reached by public ministrations. In every church there is always a considerable percentage of the members who are more or less irregular in their attendance, and oftentimes quite a number who are regular in their non-attendance. Faithful pastoral visiting will do much to remedy this great and growing evil; but, even where all efforts to secure

attendance on church are unavailing, some good may be accomplished by these private ministrations. This is particularly true of those who are kept away by sickness, infirmity, or some other sufficient cause. This, too, is one of the most efficient means of reaching those without the church, the "masses" untouched by the gospel. Churches may be multiplied until one is found on each street corner, but only personal work will bring them into the church.

5. The last end to be aimed at which we will mention is the promotion of spirituality on the part of the pastor himself. There is a constant tendency on his part to substitute a kind of "official piety" for that which is personal, and to preach the gospel in a perfunctory way; to preach to an "audience," rather than to perishing souls. The pastor needs to realize very fully his own individuality, and that of his audience, and so become the Lord's messenger to his fellow-men. Nothing so fits one for preaching the gospel as an earnest and honest attempt to lead some soul to Christ. It is like a taste of blood to a carnivorous animal, and the preacher who enters the pulpit fresh from such an encounter is very apt to do execution. McCheyne says that sometimes, just before preaching, he would visit some parishioner lying upon his death-bed, because he found it good "to look over the verge."

But let us now pass on to a consideration of the methods to be employed for the accomplishment of these ends; and here we can do no more than give a few practical hints, the wisdom of which have been demonstrated by experience.

1. It should be done systematically, not less so than the preaching of the gospel. How often these visits should be made must be determined by the circumstances of the case; but when this has been decided, let the pastor make an honest and determined effort to carry it into effect.

This cannot be done by spasmodic effort, but by diligent and methodical perseverance. If practicable, let a portion of each day be set apart for this work, and scrupulously devoted to it. It is astonishing how much may be accomplished in this way by keeping at it steadily.

Stephen H. Tyng, W. M. Taylor and John Hall had large congregations, far above the average, and yet they visited them systematically. It is desirable for the pastor to keep a record

of these daily visits, as he is liable to lose sight of the flight of time, and so unconsciously neglect some families. It serves, also, to stop the mouths of those who are ready to complain that they are not receiving the proper share of attention.

2. Whom should the pastor visit? Obviously, all who are under his pastoral care, and also those who are shepherdless, and yet within reach.

But let him scrupulously refrain from extending these attentions to those who belong to another fold, and have a shepherd of their own, unless specially invited, and even then the visit should not ordinarily be repeated. The neglect of this rule is sure to give rise to charges of proselyting, and will almost inevitably result in the disturbance of those cordial relations which ought to exist between different ministers and churches. Among those of his own charge, let the pastor visit all classes and conditions, neglecting none. As a rule, it is seldom that the male members of the family can be found at home, and in such cases they should be visited in their places of business, special care being taken, however, that such visits do not interfere with their duties, especially in the case of those who are employed by others, and so are not masters of their own time. But let not the pastor neglect the home, because some have sneered at this visiting of women and children as a waste of time, and beneath the dignity of a pastor. Let it be borne in mind that they, too, have souls to be saved, and besides this, they constitute the power behind the throne, and have more to do with shaping the destiny of the home than any other. If the pastor can reach and influence for good the wife and mother, he has really accomplished more, perhaps, than he could have done by reaching the husband and father directly. If the pastor finds it impossible to do as much visiting as is desirable, and some must be neglected, let it be the strong, and not the weak; and let him make it a special point not to neglect, even in appearance, the poor and needy ones in the flock.

3. These visits should be opportune and timely. Perhaps the best time for the pastor is the afternoon, the morning having been devoted to study, and, as a rule, this is also the most convenient time for the people. The wise pastor will soon learn the habits of his people, and if he persists in visiting a family on their wash day, or at an hour when they are engaged in house-

hold duties, he richly deserves the reception that will be accorded him. Let it be regarded as a settled fact that the unwelcome visit is sure to be an unprofitable one. The efficacy of a visit is by no means to be measured by its length. One might spend an hour in a parlor and accomplish far less than might have been accomplished in one-fourth of the time. One of the most effective visits we call to mind at present was a casual interview with a man standing in the door of a place of business, and lasting perhaps two or three minutes.

Ordinarily the pastor should visit alone, as in this way he can do more effective work; but there are cases when prudence requires that he should be accompanied by some one else, a godly elder, his wife, if he is so fortunate as to have one, or some prudent woman. This is all the more necessary in the case of a young man, or one who is unmarried. For the same reason, if he has his study in the church or apart from his dwelling, it behooves him to be careful as to how he receives female visitors who come seeking a private interview. However innocent he might be, there is always more or less of danger of scandal arising, or of becoming the innocent victim of a blackmailing scheme. The faintest breath of suspicion will besmirch the good name of a pastor as quickly as that of a woman, and he cannot be too careful in his relations to the other sex. His very position gives privileges accorded no other, and it is all the more important that he should not abuse the confidence imposed. There are many things which are thought nothing of in other men which will not be tolerated in a pastor, and the man who imagines that he can play the gallant in the pastorate will find himself woefully mistaken. Paul's advice to Timothy was to deal with "the elder women as mothers; the younger women as sisters, *in all purity*," *i. e.*, in all *chastity* of speech and behavior.

4. The pastor should always go *as a pastor, i. e.*, with the spiritual welfare of the people in view. It is not meant by this that the subject of religion should always be introduced, or that secular topics should be wholly excluded. Indeed, sometimes the most successful visit is one in which there has been no direct allusion to the subject of religion. In this the good sense and skill of the pastor must direct him. If there is religious conversation, let it be free and informal, and just as unconventional as possible. Whenever it is desirable to speak to one on the

subject of personal religion, it is always better to do so, if possible, in private, as the presence of a third person, even though it be a parent or child, husband or wife, brother or sister, is always more or less embarrassing. Very few persons, indeed, are willing to speak freely of their religious experiences, and the presence of a third party is usually an effective gag. The pastor must plan to see such persons alone, and this can generally be accomplished by a little management.

The question of the propriety of making the reading of Scripture and prayer an invariable feature of every pastoral visit, as is sometimes done, has been often discussed. There are a few families where the pastor is expected and requested to perform this service; but, for the most part, it rests with the minister to decide the matter. In not a few cases it is really desired by the family, but no request is made, for the simple reason that such a request would almost savor of impertinence in reminding him of his dutv. Thus, it not unfrequently happens that the pastor waits for some intimation that such a service would be acceptable, while the family would just as soon call his attention to the fact that he had neglected to shake hands with them as to remind him of this duty. While the pastor should not disappoint those who are really desirous of enjoying this privilege, he should be careful to avoid making the impression that this is just a part of the *programme* on such an occasion, with no special significance, and perhaps it is well occasionally to omit it for this very reason; but, whenever the circumstances seem to call for it, and it *fits in with the visit,* it is most desirable and helpful. There are times, however, when it seems forced, and had better be omitted. Again, there are times when it is really desirable, but for various reasons it might be embarrassing to read the Scriptures and kneel in prayer, and under such circumstances we heartily commend the plan of the pastor of one of our large city churches, who simply closes his visit with a word or two of prayer in a standing posture.

5. There should be more or less preparation for a pastoral visit, if it is to accomplish anything. For instance, it is always unfortunate for a minister to be unable to call the names of the different members of the family in which he may be visiting, or to show a lack of familiarity with their circumstances, or the changes which may have taken place.

With but little trouble he can refresh his memory or inform himself, and thus avoid the appearance of a lack of interest in those entrusted to his care. Ordinarily he will have to lead the conversation, and if it is to be directed to profitable topics, it will fall to his lot to do so. In many cases it is important for him to study the situation, and decide upon some likely method of accomplishing his aim, and many a visit has been a failure for the lack of a definite plan. Especially is this true when some one is to be won for Christ who is difficult of approach, and cannot be reached by ordinary methods. The successful pastor is painstaking, not only in his pulpit ministrations, but, if possible, still more so in his personal efforts for the salvation of those under his care.

There are three classes having a special claim upon the care of the pastor, the inquirer, the afflicted and the sick. The case of the inquirer must be deferred to the next article, and we have space for only a few words as to the other two classes.

The pastor no sooner enters upon his work than he is called upon to speak a word of comfort to the sorrowing and to mingle in scenes of sadness. No one knows better than a pastor how much of sorrow there is in the world, for he is called upon to share it with those under his care. He is the father of a great family, and that family is never free from sorrow in some form or shape, and it is this constant drain upon his sympathies which makes the pastoral office a burden. It is none the less a precious privilege to be allowed to dry the mourner's tear, and to speak a word in season to him that is weary; and happy is that pastor who has a sympathetic heart, and who has been taught by the Spirit of God in the bitter school of affliction how to comfort others!

It is not always necessary that this sympathy should be expressed in words, for there are times when the words of a pastor even are an impertinence, and there are many other ways in which this sympathy may be expressed. The three friends of Job wisely held their peace when they saw the greatness of his trouble, and sometimes one can do no more than sit in silence until the time for words has come. He is a wise pastor who, when the time for speech has come, can turn the thoughts of the sufferer to him who alone can heal, and who can help the stricken one to see the hand of love in the crushing blow which has fallen.

The visitation of the sick is a subject deserving a treatise in itself; but we must content ourselves with some general hints merely. The pastor must promptly respond to any call of this character, for in this he has no option, and in case of serious illness he must not wait to be sent for. His visit should be *timely,* consulting entirely the convenience of the patient, and not his own. Usually the morning is the best time to visit the sick; but as to this he must inform himself by inquiry. The presence of a pastor should always bring cheer to a sick chamber, and if he has tact and wisdom, such a visit will hasten and not retard recovery. Often there comes a crisis in a disease, when no one ought to be allowed in the room, and the pastor should not complain if he is excluded; but at other times it is comparatively rare that a physician objects to the visit of a pastor, *provided that he has common sense;* but if the physician does object, then the responsibility of deciding the matter rests, not upon the pastor, but upon the individual himself, or the family. In dealing with the sick, it should always be borne in mind that disease always affects the mind to a greater or less degree, for which allowance should be made. Some diseases depress, while others have a contrary effect, and the pastor must learn to distinguish spiritual experiences from the effects of disease or drugs.

The writer has witnessed a number of what appeared to be triumphant deaths; but, with possibly one exception, the abnormal exhilaration was due to disease or drugs. Usually the mind is enfeebled, and hence the pastor should avoid anything like argument, or anything requiring consecutive thought. Even the reading of a chapter is sometimes a burden upon the attention, and ofttimes the most that a pastor can do is to speak a word or two of simple gospel truth, and then a sentence or so of appropriate prayer. The visit to the sick chamber should always be *short,* and there are occasions when even five minutes is too long. In such a case it is doubly important that the pastor should know how to make the very most of this brief opportunity; and if no thought is given to the matter beforehand, it is more than likely that it will prove unprofitable.

THE BIBLE IN ITS RELATION TO THE PERSONAL LIFE.

By W. Conybeare Bruce,
The Venerable the Archdeacon of Monmouth, England.

The two great realities which make the Bible what it is, and always must be, to every devout Christian, are Sin and Death. There is a third—Life. The Bible is in one aspect the savor of death unto death; in another, the savor of life unto life. In both aspects it claims our close, anxious study. Only as both these elements enter into our searching of the Scriptures will they fulfil their designed function in relation to the inner life of the Spirit.

(1) The Bible is a Book of Judgment. So regarded, it is written like Ezekiel's roll, within and without, and crowded "with lamentation and mourning and woe." In it we are met by a wonderfully varied and ample testimony to the fact that the consequences of sin descend on the sinner himself. We learn that we live in a world whose Maker has ordained that evil-doers shall eat the fruit of their own ways, and be filled with their own devices. The first voice that comes to us, as in the stillness of our chamber we read, mark, learn, and inwardly digest the Scriptures, seeking instruction in righteousness, is the voice of reproof and correction. "Judge yourself, that you be not judged of the Lord." It is not possible for any honest and devout heart to put from him this, the first challenge to his sincerity and self-knowledge. Open the Bible where we will, the record of judgment on sin is the first which meets our eye and rivets our attention. "Come and let us reason together of Sin and Death" is, and must be, a prior call to that which reaches us later, "Come unto me; I am the Resurrection and the Life."

The Bible is a Book of Judgment. In it is the sentence of Death on Sin. Look at its biographies—nowhere is the inner life of humanity more vividly described. They meet our common experiences. In them we come into contact with men of like natures and tendencies with our own. They are distinct portraits of actual men, possessed of different capacities, powers

and temperaments—each man totally unlike any other man, and not to be mistaken for any other. We feel, as we look on them, that they have a power which, like the eye of a good portrait, is fixed upon us, turn where we will.

And of what is it that these expressive eyes first speak to us as they search out our souls' secrets and claim their kinship with us? It is of Sin, and of Death waiting upon Sin. It is of the degradation of God's fairest work. I quote Ruskin's eloquent but terrible words—"There is evil diversity and stamp of various degradation: features seamed with sickness, dimmed by sensuality, convulsed by passions, pinched by poverty, shadowed by sorrow, branded with remorse; bodies consumed with sloth, broken down by labor, tortured by disease, dishonored in foul uses; intellects without power, hearts without hope, minds earthly and devilish; bones full of the sin of their youth; the heavens revealing their iniquity, the earth rising up against them; the roots dried up beneath, and the branch cut off above."

Well for us, if after beholding this our natural face in a glass, we desire not straightway to forget what manner of men we be.

There are other portraits in the gallery, but it is these we must first study—no sane man will omit the study. The measure of sin, the power of sin, the fruit of sin—with these we must first stand face to face, for that is to stand face to face with life itself.

Before we can affect to comprehend with all saints "what is the breadth and length and depth and height of that Love which passeth knowledge," in which and through which is Life, the corresponding dimensions of sin and death and judgment to come must have been revealed to us, and conviction of sin must be our schoolmaster, leading us to Christ.

So, if we are wise unto salvation, if we are men of understanding, so, with this object, shall we daily search the Scriptures; until the hand of God has written its awful message on the wall, and the writing has searched out our souls, until the conscience, sensitized to these impressions, meets its awakened sense of responsibility with the cry, "O wretched man that I am! who shall deliver me from the body of this death?"

This is the first function of holy Scripture.

And it is a function which is never suspended. Conviction

of sin is not merely the experience of a moment of enlightenment, nor of any terminable period. It is as continuous as sin itself. The body of this death never entirely releases its hold on the body of our humiliation. The absolutism of the reign of sin in the mortal body may be checked; sin may be dethroned—but never dispossessed. Daily, hourly, we set the seal of our experience to this saddening, humiliating fact—progressively borne in upon us in proportion as we daily grow into the likeness of Christ. The nearer we come to him, the more vital his indwelling in us, the more keenly alive do we become not only to the sinfulness of sin, but to the presence of sin in ourselves. We can but thank God that the compensation to a burdened spirit with a quickened conscience, for this growing conviction of sin, lies in the progressive revelation of the love of Christ, in the progressive realization of the faithfulness of that saying, worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom each soul of us who has sought and found conviction of sin in the Bible as a Book of Judgment will say, and say with deepest sincerity, "I am chief."

This seeking for the conviction of sin, and deepening it within ourselves, must then enter, as its first and chief element, into our devotional study of holy Scripture—not indeed (perhaps the caution is needed), "laying again the foundation of repentance," for that foundation, laid down once for all, need not be relaid—but, none the less, bringing it under careful and continuous scrutiny, as a wise builder, adding story to story, tests his foundation, lest its materials be found to have suffered from any deterioration.

(2) If, next, we speak of the Bible as a Book of Life, we do not identify it with "The Book of Life," the great title of the Bible of the future, a title which cannot belong, in its real meaning, to the Bible of the present. That Book of Life is so called because it is a register of the whole family of the divine life. It is not a book of which the perusal *imparts* life. It is a book which records the issue and result of the gradual imparting of that divine life by which souls become living souls. It has no life-giving function. That function belongs to the Bible of this world. The Bible of the world to come is, indeed, rather the book of the living than the Book of Life—so, the Psalmist,

speaking as the man of God oppressed by the earth, winds up his prayer for vengeance with the stern wish, "Let them be blotted out of the book of the living, and not be written with the righteous."

We need a Book of Life if ever our names are to be inscribed in the Book of the Living, and the Bible meets that need; meets it, not with doctrines or definitions, but with a living Person, whom to apprehend, whom to know, is everlasting life.

We go back in thought to the moment when, first of all, the conviction of sin, with its accompanying sense of hopelessness, resourcelessness, and utter weakness, comes to the soul. It has uttered its cry of self-condemnation and bewilderment, "Oh! wretched man that I am, who shall deliver me from the body of this death?" It has touched the bottom of the deep of its misery and humiliation. The Book of Judgment has convinced it of sin and death. Itself, bearing witness against itself, cannot gainsay its condemnation. It finds itself in deep waters, and through the blinding mists and darkness it can as yet see no guiding star! Then it cries out the supreme question, scarcely knowing at first whether there will be any to answer, the question to answer which the Bible was written, "What must I do to be saved?"

At the outset it has no clear understanding of what it wants—nor what it is precisely which is meant by being saved. I do not suppose that each or all in such case ask the question from identically the same motives, or even from the same actual standpoint—but common to all is the sense of peril—of imminent peril—and the question, the question which is a cry of pain, if not almost of despair, is instinct with that sense of peril. It never yet has failed of its answer, and it never will fail. The Bible, as I have said, was written to give it, and it is this answer which, in countless ways iterated and reiterated, vindicates the claim of the Bible to the title of the Book of Life, and gives its true direction and expansion to the soul of man.

"Believe *on* the Lord Jesus Christ and thou shalt be saved." So, in the darkest hour of its night, light gathers through the gloom, and gathering, reveals the Person of the Saviour to the sin-laden soul. In a lightning flash of illumination it recognizes the Saviour as a personal Saviour.

Old things are not yet all passed away, all things are not as yet become new. That is for time to come, when the soul, entering into life, grows progressively into more abundant life. Enough in this, the ecstasy of its first enlightenment, that it sees Jesus, and hearing his call of wondrous love and pity, "Come unto me, and I will give you rest," comes, and enters into that life, which henceforward is to be an eternal coming and an eternal finding.

That eternal coming and finding is at once the object and the secret of the devotional life. If the Book of Judgment has fulfilled its ordered mission, it will find its interpretation in the Book of Life, and will continually send out the student of the dark pages, containing the handwriting of the ordinances which were against him, into closer and closer communing with that life, in and through which that damning handwriting has been blotted out. He will often retire into himself, coming with a silent and reverent mind to his Bible, and give himself thoroughly to the work of self-examination. So he will know whether or not he can "read his title clear."

And he will enter on this momentous inquiry no longer, as once, in the spirit of that fear which bringeth torment, but now with the charter of his salvation open before him. These are the hours when the answer to the question, "What must I do to be saved?" comes at length distinct and definite, and the problem of destiny is solved.

But that is but the beginning of the devotional life, for it stands as the first experience of life itself.

So far the Bible, as the Book of Life, has been a guide book to Christ—to teach concerning him; to prepare the mind for the due apprehension of his character and work; to show us all the lineaments of his divine Person. If the Bible, as the Book of Life, leads us to Christ the Life, yet it does not so fulfil its end or complete its mission. There is such a thing as setting a high value on the Bible, and yet missing its true purpose. There is such a thing as putting it in the place of Christ, and through it, attaining only to a second-hand knowledge of Christ. No knowledge of the Bible, however minute and scholarly, can aid real devotion if it be allowed to stand in the place of personal union with Christ. To each soul of us Christ himself addresses the same word of warning he once spoke to the Jews. "Ye

imagine that in them ye have eternal life;" and yet, though ye set such value on your Scriptures, ye will not come to me, of whom your Scriptures witness, that ye might have life.

"He that hath the Son hath life, and he that hath not the Son hath not life."

The Bible, as the Book of Life, guides us *to* Christ. They who were far off are so brought near. But not so can true life be apprehended. *Nearness* to Christ contains within it the promise of true life; but it is that life only in its germ. *Nearness* to himself was not what the Saviour sought for his people in his great intercessory prayer, but *oneness* with himself. "I in them, and thou in me; that they also may be one in us."

Compared with the realization of this personal union with Christ, brought about by the indwelling of Christ in us, nearness is distance indeed!

> "For God is not so very far, as even to be near!
> He is within: our spirits are the home he holds most dear."

Something of this is revealed to us in the very terms of the answer to that vital question, "What must I do to be saved?" This is the answer—"Believe on (or upon) the Lord Jesus." Belief *upon* is not English, but it is Christianity in its essence.

Every student of the Greek Testament will have noticed the frequency of the use of the preposition *on* with "believe" by St. John, above all others the evangelist of the true life; outside his writings the phrase is comparatively rare. The reason is obvious. The main concern of the synoptic gospels was to persuade to belief *in* Christ, hence their detailed account of his life and ministry. "How shall they call on him *in* whom they have not believed, and how shall they believe *in* him of whom they have not heard?" The exhortation to believe *in* must always precede that "to believe *on*." But St. John, in his intense realization of the conditions of that New Life into which he himself had entered, labored to show that intellectual apprehension must, for every partaker of the True Life, and as an essential condition of that life, reach its full stature in that apprehension of the *heart* wherewith only men believe unto righteousness. Belief *in*, by itself, is a sterile thing. It exists among many whose faith is not unto salvation. It meets with the warning voice of the

Saviour, "Ye will not come unto me that ye might have life." Belief *upon,* is the great final venture of the faith which is counted for righteousness. Then, at last, is the door opened to him who stands knocking, and then, and not till then, is the new life entered on.

At that stage the Bible, as the Book of Life, enters into new relations with human life. It is no longer a text-book—it is not even a guide-book. It is a Voice within us: the Voice of the Spirit bearing witness with our spirit. The Christ of conviction becomes the Christ of consciousness—in St. Paul's language, "The Christ formed within, the hope of glory." Christ, at last the indwelling Christ, the Christ of consciousness, wakes within the soul a vivid consciousness of its own power in him—and this power seeks, must seek, to express itself. From the moment of Christ's admission into the life, his indwelling spirit begins to act upon us, to shape us, to change us into the very image it reveals. The life which, by Christ's grace, is daily growing more beautiful within, will daily put forth more beauty to the surface.

In place of the old destroying force of evil, breaking down what remains of original manhood, there is the transforming power of the Holy Spirit, building up a new manhood, the manhood of Christ, amid the very ruins which sin had made. Christian *manhood* is the aim of the Christian. Our life in Christ is to be a growth from its first weak and poor beginnings towards his complete likeness—to the measure of the stature of his fulness. This is our great Ideal, based on that sure and certain hope which comes to us through the patience and comfort of the Scriptures. And so the silent work goes on within the Christian; and to its development, as to its first quickening, Christ brings, through all helps, ordinances, and sacraments, himself as its source and its substance, himself as its beginning and its end.

I purposely refrain from any consideration of the rules which might be usefully laid down for the study of the Bible, though such a consideration belongs to our subject in one of its aspects. Method is necessary, but the danger attaching to all method is that it is apt to become mechanical.

"*Ama et quod vis fac.*"

Love the Bible, and then deal with it, and let it deal with

you, as the dictates of your humanity require. You will use it differently at different times, and these various uses will, each in turn, support the other. The Bible is as varied as human life. It is profitable for doctrine, for reproof, for correction, for instruction in righteousness, for patience, for comfort. Read it devoutly, and it will minister to you richly in these and all other departments of human need. As thy days, so shall thy Bible be.

But do not let us forget that no study of the Bible is really devout which is not, and does not aim at being, *intelligent.*

The times in which we live demand this of us. There is discussion, there is doubt, all round us. If we are to dispel the doubt, we must equip ourselves to take our part in the discussion. The questions which are now being raised, and the issues which are being tried, are such as the vast majority of ordinary Christians have neither the learning nor the ability, nor indeed the time, to deal with and to decide for themselves. Yet, so far as learning and ability permit, it must be the sacred and solemn duty of every Christian, for conscience' sake, for his brother-man's sake, and with a due regard to the honoring of God, to make himself as closely acquainted as is possible with the character and import of modern criticism of the Bible.

There is a tendency among many devout persons to brand the spirit of criticism as irreverence to God. It concerns us to uphold the contrary view, and for this reason. We believe the Bible to be the revelation which God has given to man. We cannot conceive that God does not even claim from man, to whom he has given this revelation, a candid examination of the book which contains it. Any contrary view seems entirely dishonoring and derogatory to God himself. And to us it is a momentous matter that we should be thoroughly satisfied as to these claims, while apart from such satisfaction it is impossible for us to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you." If we meet the difficulties and doubts of modern inquiry with an uncompromising assertion of our blind acceptance of the Bible, will not that provoke the natural retort that the Mohammedans have precisely the same reason for believing in the Koran? Surely, there is only one attitude more dishonoring to God and more discreditable to ourselves than the acquiescent acceptance of the

Bible without examination, and that is its rejection without examination.

And while we frankly admit that in the examination of the claims of the Bible, the mind often passes through severe conflicts before it arrives at a firm and settled conviction, yet these very conflicts demonstrate the fact that so "it behooves" those who thus suffer, in order that they might rise to higher, truer, more stable convictions, and, in the strength imparted through those conflicts, strengthen the brethren.

But while such conflicts are imposed on some of us (unless we would betray our faith in God and our own manliness) they are not imposed on all.

We who cannot claim to constitute ourselves champions of God's truth must not, however, look on idly on these controversies, or think or speak disparagingly of the spirit which actuates them, or allow ourselves to doubt but that the ultimate issue will be a more intelligent conviction, so brought home to multitudes on whom the Bible has hitherto exercised but little influence, or by whom it has been unreasoningly rejected, of the truth of the Bible, based on a candid examination of its evidences.

The question that remains, and one of the first importance, is whether those of us, the majority of Christians, who are not qualified to take any active part in this controversy themselves, are therefore left defenceless so far as their own position is concerned? God forbid. There is no "pure eye and Christian heart," but with no other "lore" than these, can give every man a reason of the hope that is in him. The man born blind, ignorant, unversed in argument, confronted with the subtilty, casuistry, and trained debating power of the Pharisees, met and overcame them with that outburst of genuine wonder at their blindness. "Why, herein is a marvellous thing, that ye know not whence he is; and yet he hath opened mine eyes!"

It was no question of evidence or argument with him. His intellect was weak, but his heart was strong. He needed no candle by which to see the sun, for he was walking in its light.

Here is the pavilion in which God will keep us amid the strife of tongues.

If we have, indeed, listened to the testimony of the Scriptures—if, instead of resting in *them,* we have by them been led

to Christ—if we, of a truth, know him as the Way, the Truth, and the Life—if we are truly walking and living in his light—then each soul of us has a right to say, "I know that the Scriptures are true, because they have shown me Christ." In their devotional study I find that Light is daily "sown" for me, bearing its fruit in daily growing Light. And this is my testimony—that, as each day passes, bringing its own gift of light, the blindness of yesterday becomes the sight of to-day, promising clearer sight for to-morrow; and daily I confess, "Whereas I was blind, now I see."

THE TREATMENT OF DESPAIR IN A PARTICULAR CASE.

By Rev. John D. Wells, D. D.,
Pastor South Third Street Presbyterian Church, Brooklyn, New York.

As all those most nearly concerned, with one exception, long since passed away, I give this account as it was written about thirty-seven years ago. Of course, I omit names. Eleven years ago it was read to a clerical association, but it has never been in print.

On Saturday, November 25, 1865, I was called upon by Mrs. H. and Mrs. B., with the request that I would see Miss M., then at the house of Mrs. B., and in great distress of mind. Mrs. B. stated the case briefly as one of overwhelming religious melancholy, threatening insanity. Already Miss M. had attempted to take her life, and her kindred were desirous to send her to an asylum, in the hope of securing proper medical treatment and keeping her from self-destruction. She was temporarily the guest of Mrs. B., with whose daughters she was intimate; but her permanent home was with a brother, as both her parents were dead.

I called at Mrs. B.'s the same afternoon, and found Miss M. attended by one of her daughters. They were in a bright, sunny parlor, fronting the south. After an introduction, I referred to the cheerfulness of the room, and assured Miss M. that I was glad to meet her in so charming a place. She received me gracefully; her friend withdrew, and I was left alone with her. She arose from her chair to greet me, and, perfectly unconscious of everything but her misery, appeared all the more attractive.

It seemed impossible that one so youthful, and withal so beautiful, should be the subject of such mental anguish as to find life an intolerable burden. She was tall, graceful in form and movement, tastefully clothed, and of lovely countenance. Her large, earnest eyes were fixed upon me from first to last, except when pouring out floods of tears.

I told her at once that I knew, from long and sorrowful experience, how great her agony must be; and that I also knew the secret of relief, although she might not be able at once to believe that relief in her case was possible.

She replied, with great deliberation and the calmness of despair, that there was no other person in the world whose sins and wretchedness equalled hers, and that she was glad to have the opportunity to tell me all about herself, as she would soon be dead, and it was her desire that some one should know all the truth.

I encouraged her to tell me everything that she wished to have known, and waited for her to proceed. Her statement, made with great clearness, was substantially as follows:

"My parents are dead. My mother was a Christian, and I was instructed in the truths of Christianity until the time of her decease. After that I was left very much to myself, though I still attended Sunday-school and church. My time was spent largely in school; but as I advanced in years, I gave my thoughts chiefly to dress, and was fascinated with the pleasures of society. Some months ago, finding that I must do something for self-support, I made up my mind to apply for a position as teacher in one of the public schools. But it was a good while since my graduation, and I was obliged to study very closely in order to pass my examination, and I became fearful that I should fail, after all. I expressed my fear to some of my friends who were Christians, and they advised me to ask God for the help that I needed. This I did, earnestly beseeching him to make me successful in my studies and my examination. To my surprise and delight, I was accepted as a teacher and promptly received an appointment. Then my heart was filled with what I thought was gratitude to God, and the desire to please Him. Mentioning my new experience to some of my friends, I was advised to come into the communion of the church, and, after examination by the session of the ——— Presbyterian Church, then under the pastoral care of the Rev. Mr. R., I was received as a member of that church.

"Entering upon my duties as a teacher, I soon found myself painfully anxious about my success. I carried the class upon my heart day and night. I dreaded the work of each successive day, and more and more as the weeks passed. I lost self-control

in the presence of the scholars. I said to myself, 'I do not know what to do. I shall only make mistakes.' So I did nothing, but simply sat with folded hands and let the scholars take care of themselves.

"Some of my friends told me to put my trust in the Saviour, and he would direct and uphold me in duty; but I did not know what they meant. I had, and I have, no idea of what it is to trust in the Saviour. They told me, too, that I must not look into the future, but live by the minute; and this, too, meant nothing to me. Then, they said if I did not trust in the Saviour, I was not a Christian, and I came to the conclusion that I never was one, and I know now that I am not one. At last they assured me that I was in great danger of grieving the Holy Spirit. I became sure that I had already done this, and that there was no help for me in God, because I had committed the sin that hath never forgiveness. There was no use, therefore, in my living any longer, and I determined to take my own life, and would have done so before this, but I have been hindered from doing it, and now am watched all the time. I gave up my class in the public school, and sought opportunities to destroy myself."

At this point I interrupted Miss M. with the question, "Did you really come to the conclusion to take your life, or only find yourself frequently and strongly tempted to do it?"

"Oh!" she answered, "I determined and tried to do it, and would have succeeded if my friends had not found me out and kept me from my purpose. And why should I live. I am lost forever. I cannot be forgiven. I do not know what to do, and I do not wish to live. I have the most dreadful thoughts about God. They keep coming into my mind, and I cannot keep them out."

I asked her if she would like to keep them out. She answered quickly, "Oh! yes; I do not want them, but I cannot help myself." I asked her next if she was in good health. "Certainly," she said. "Have you a good appetite?" "No, I do not care much about food." "Have you warm hands and feet?" "No, they are very cold." "Do you know why I ask these questions?" "No, sir; I cannot tell." "It is because you have told me nothing about yourself thus far that cannot be explained by general prostration of your health. This has been taken

advantage of by the artful, malignant and powerful enemy of God and man, who is unspeakably wicked and mean in thus assailing you in the time of your great weakness."

I then took up the facts that she had told me about herself, going over them somewhat in detail, and assuring her that much of her mental anguish was the natural result of physical causes. I gave her some facts from my own experience, and the result of wise medication, restoring the power of consecutive thought; thought about the precious truths of Scripture, so bringing into view the great objects of faith, giving the affections their true objects, the conscience needed relief, and the will the true incentives for right choices.

Coming at length, and carefully, to the subject of self-destruction, I charged upon Satan the responsibility of moving her to it, as if it would relieve the sad condition in which she found herself. And I gave her several reasons why she must never again entertain the thought of it.

One was the fearful sin in the sight of God and the crime against herself—not her body merely, but her very self, soul and body.

Another was the folly and madness of the act. Better a thousandfold stay here in the sunshine of this room, or in the deep shadows of a very sorrowful earthly life, than plunge prematurely into the abyss from which even demons, obliged to leave the demoniac of Gadara at the word of Jesus, begged to be kept.

A third reason was its meanness in relation to kindred and friends. You have no right to afflict them by such a sin and crime; and to prove yourself a coward by taking a leap into darkness to save yourself from present distress.

After presenting these reasons with all possible earnestness, I asked her to pledge herself to me that she would never again attempt to take her own life. She hesitated awhile, but at last gave me her word, and with such evident sincerity that I was well assured she was determined to live as long as possible.

At last we reached the subject of the unpardonable sin. She fully believed that she was guilty of it, and, therefore, could never be saved. My aim, of course, was to convince her that she was mistaken. Then I could hope, under God's blessing, to lead her to the Saviour.

I asked her if she knew what the unpardonable sin was. She was obliged, on a little reflection, to say that she did not. I told her that learned and good men differed greatly as to the nature of the sin, and the interpretation of the passages of Scripture relating to it.

I referred her to Mark iii. 23–30, relating to what the Scribes said about the casting out of evil spirits by Jesus, and his solemn and most suggestive answer. Then I asked her if she had ever said or thought that Jesus cast out demons by Beelzebub, the prince of the demons.

She had to admit that it had never entered into her mind, and she listened with more intense interest as I referred to Hebrews vi. 1–6 and x. 26–30. I gave it as my belief that both of these passages relate to persons who have been instructed in the Scriptures, greatly enlightened by the Holy Spirit, have confessed Christ as their Saviour, and have had great joy, and yet, after all this, under temptations of one and another kind, have turned away from the truth, and the way of righteousness; have maligned Jesus Christ, saying that he deserved his sufferings, so trampling his blood under foot, and doing despite (mocking) with the Holy Spirit.

"Have you done anything like that?" I asked. Again she had to say that she had never thought of it.

Then I referred to 1 John v. 16—"There is a sin unto death; I do not say that we shall pray for it"—and said, "If it is a sin different from the sin referred to in the other passages, it is not possible for us to find out what it is." Then I said to her very plainly, and with great earnestness, "*I know that you have not committed the unpardonable sin.* You have not known what it is. And you have been deeply distressed under the conviction that you have committed it. If that were the fact, you would be hardened, defiant, and utterly unconcerned."

I perceived that there was a reaction in her mind. She even said, "I must believe that I have not committed the unpardonable sin." But I thought it wise to speak to her plainly of the work of the Holy Spirit, who first convicts us of sin, and of righteousness, and of judgment, that He may show us our need of Christ. Then He glorifies Christ, taking of the things that are His and the Father's and showing them to us.

I went patiently, and more than once, over the several parts

of *conviction;* the belief of God's testimony as to the fact and greatness of our sin in not believing on Jesus; the consciousness of vileness and self-loathing consequent upon believing God's testimony; the sense of guilt, ill desert, exposure to penalty, and the desert of penalty as it is revealed in the Scriptures; and, at last, the consciousness of helplessness, inability to stop sinning, to change character, to cleanse vileness, and to escape deserved punishment. The sinner is at the mercy of God. He has a perfect right to leave him unforgiven and lost; but he loves him, and offers him eternal life in Jesus Christ as a free gift.

To all this Miss M. gave her instant and full assent, and I felt that the time had fully come when it was my privilege to preach to her the glorious gospel of the blessed God. This I did with a full heart, and begged her to believe at once that the blood of Jesus Christ, the Son of God, cleanseth from all sin—its guilt at once, its vileness and power in God's good time. *"All sin,"* not as we know and feel it; but as God sees it, and knows what it deserves. She had not committed the unpardonable sin; I was sure of that. But her sin was greater than she could bear to know. Yet, after all, it is not our transgression of the law of God that destroys us. It is the rejection of Christ, who is the end of the law for righteousness to every one that believeth.

At this stage of the conversation some of the family came into the room, and I proposed that we should go out into the air. For two full hours I had fought the adversary in the effort to rescue one that he was trying to destroy.

Miss M. was to return to her brother's house. Miss B. accompanied us. As we walked, Miss M., of her own will, said, "I will attend your church to-morrow." When we parted I had good reason to believe that the crisis was passed. There was a sweet light in Miss M.'s eyes, and the expression of anguish had left her face.

She was at the morning and afternoon service. At the close of the morning service I had a few moments' conversation with her. She was calm, and had evidently received the truth in the love of it; but there was danger of reaction after the great excitement of many days.

I was not surprised, therefore, at her call early Monday morning, in deep despondency, if not despair. She regretted

that she had promised not to take her life. But I was confident that she had passed from death unto life; and I did not regret my inability to call on her at any time through the day by reason of important engagements. I felt that she had need to be alone with the Lord, and to look for deliverance from no other.

Calling on her the next day, I found her in a new world of light and peace. She was walking hand in hand with her Saviour, and rejoicing in hope of the glory of God.

She was engaged at the time to a gentleman whom she loved with a woman's pure devotion. But he insisted upon her attending operas and theatres. For a while she was perplexed about her duty; but at last told him frankly of her change, and the engagement came to an end.

I add now, that in February of the next year she established a private school, and continued walking in conscious fellowship with her Saviour and in the communion of saints.

She afterwards married, and, as wife and mother, was true to her Lord and useful in the church of which she became a member. Some years after she sent for me when greatly prostrated and distressed, by the death of her husband, far from home on business. But after a time she rallied, as her strength was increased, and the consolations and support of the widow's God became hers.

She established a kindergarten institute, and trained many young women for great usefulness in the instruction of the young.

She never forgot our interview. A letter received from her, not long before her sudden death, assured me that she kept it in grateful remembrance; and she wrote of the joy awaiting winners of souls and helpers of those under great temptation.

In February, 1896, she was stricken with paralysis while in her school-room, and was carried unconscious to her home. She did not rally, but entered into rest without the weariness and pain of a long sickness. She had no need of sharp discipline in preparation for her change, and was allowed to go quickly home. I am thankful to have been used to help her on the way thither. With her pastor, I shared in the service for the burial of her redeemed body. "Precious in the sight of the Lord is the death of his saints."

THE EVACUATION OF EASTERN VIRGINIA BY THE PRESBYTERIAN CHURCH.

By Rev. W. McC. White,
Pastor Second Church, Petersburg, Virginia.

It is one's duty, of course, to put every dollar the Lord gives to the best possible use. Perhaps, then, the Presbyterian Church should abandon the counties of Eastern Virginia, and throw all of her strength to the frontier; Home Missions in those developing regions would probably yield better returns. Other denominations are already largely in possession of this section. Would it not, then, be well for our church to evacuate the land of tobacco, cotton and peanuts in favor of those churches that thrive there, and expend her energies in those regions of blue-grass and limestone, where Presbyterianism seems to be indigenous to the soil? Dr. Plummer, we believe it was, used to say, "Presbyterians don't grow where corn won't grow."

The question is raised thus, only to answer it. For we know there are hundreds to rise up in protest against such a proposal—hundreds who love these old counties, with their once happy scenes and hallowed memories, too well to abandon their old home churches. They would never consent to this, unless the reasons for it were imperative. To show that it is not necessary to evacuate, but that it is quite important to keep up our country churches in these parts, is the aim of this article.

The table below represents the situation in the eighteen counties embraced in East Hanover Presbytery. This Presbytery is taken because the figures for it are obtainable. Absolute accuracy is not claimed, but the figures are approximately correct. The towns of Richmond, Petersburg, Manchester and Fredericksburg, with their suburban churches, are left out; it is only the situation in the counties and villages we have in view.

	BAPTIST.			METHODIST.			PRESBYTERIAN.		
	Churches.	Preachers.	Members.	Circuits.	Preachers.	Members.	Churches.	Preachers.	Members.
Dinwiddie, . . .	4	. .	186	3	3	1,487	1	1	. . .
Chesterfield, . .	13	5	1,734	4	4	1,291	3	. .	101
Prince George, .	2	. .	236	1	1	426	1	. .	5
Hanover, ...	11	2	1,509	4	4	1,586	4	1	157
Henrico.	10	2	693	2	2	497	1	. .	24
Nottoway, . . .	4	1	386	4	4	1,512	6	2	342
Amelia, ...	4	1	324	1	1	561	5	1	277
Powhatan, . . .	4	2	405	1	1	114	2	. .	72
Goochland, . . .	5	2	618	2	2	739	2	1	53
Greenesville, . .	4	1	367	1	1	410	1	. .	46
Caroline, ...	9	4	1.361	2	2	905	1	. .	9
Brunswick, . . .	5	1	377	3	3	1,796	2	. .	150
New Kent, . . .	5	2	333	3	3	581	1	. .	18
Sussex, ...	7	3	651	2	2	774	1	. .	3
Surry, ...	4	2	548	1	1	321	. .	. .	. . .
Spottsylvania, . .	12	2	1,748	1	1	458	. .	1	. . .
King William, . .	5	2	672	1	1	356	. .	. .	. . .
Charles City, . .	2	1	184	1	1	149	. .	. .	. . .
	110	33	13,532	37	37	13,973	31	7	1,300

NOTE 1.—Two of these seven ministers, who are to serve thirty-one churches in eighteen counties, are now aged and infirm.

NOTE 2.—The number of Methodist church *buildings* cannot be given: however, we know there are about thirty in the first three counties on the list.

Now, remember how the population of the cities is drawn from the adjacent counties. The gravitation to the centres is going on all the time. The farm becomes too small to sustain the entire family; some of the boys are thrust out to find a living elsewhere, and to town they go to get work. The educational problem becomes acute in the farmer's family, and the next thing is a move to town to be near the schools. Labor is hard to get in the country, and presently another family breaks up and goes to the city. So, for one cause or another, there is this continual drift from the country districts into the cities.

Forty years ago there was a considerable Presbyterian element living in these counties. The most of them, we think, have left the country now. In one country church, where there used to be from seventy-five to one hundred promising young men, a beggarly dozen could scarcely be mustered to-day. Having moved from the country, these Presbyterians, with their children, now compose our city congregations. To how large an extent this

is true any pastor can see for himself by examining his roll of members.

Many who read this will remember Douglas Church, the little country church near Hampden-Sidney, where Dr. Peck used to preach. The writer knows of at least ten men who have gone out from that church, and are now ruling elders in other churches. Right well, therefore, did Dr. Peck call it his "plant-bed." For every little country church is a plant-bed from which members are transplanted into the city.

Now, when the generation composing our city churches has died off, and there are no more Presbyterians to come in from the country, what will the effect be? Then, indeed, will the city pastor have to make bricks without straw. If in our policy we make the mistake of looking only to our strong, central churches in the cities, some day we shall have no strong central churches to look to. The dying out of a denomination in the counties will be followed by death in the cities. If there is decay at the root of the tree, some dead limbs will soon appear at the top. And if our church fails to have the gospel preached to the poor, attending to "the brick-house man" to the neglect of "the log-house family," it will simply starve itself; our food supplies and church supplies both come from the country.

However, our cause in these counties is not entirely hopeless. It is not in vain that missionary effort is made here. For corn will grow in these parts, and Presbyterians will too, *with cultivation.* Seventy-five years ago, under those wise men, Drs. John H. Rice and B. H. Rice, missionary work was inaugurated. A licentiate was sent as a home missionary into Nottoway county, and was sustained in the work by the "Young *Men's* Domestic Missionary Society" of Tabb Street Church. In Nottoway, Amelia, Lunenburg and Dinwiddie counties he could find only eighteen Presbyterians, all told. After five years' labor he left an organized church in Nottoway of sixty members, another in Amelia of forty, and another in Lunenburg nearly as large. Then came Dr. Pryor's long and fruitful pastorate in Nottoway; and Dr. Richard McIlwaine labored in Amelia up to the war. And to-day, after all the changes and removals, in those two counties is found our strength. See the table above.

About ten years ago, Rev. J. R. Rennie went to Amelia county. There were then three preaching points; he was to

preach four times a month; the congregations were small and the total membership one hundred and three. He went to stay and to make full proof of his ministry. Now he preaches at eight points, and from ten to fifteen times a month; he has received one hundred and thirty-six members (all but four on profession of faith); the congregations are full and large; the field has become self-supporting; two churches have been built and another repaired; the benevolent contributions about doubled; and, notwithstanding losses by death and removal, the membership now stands at two hundred and eleven, as against one hundred and three when he went there. Why cannot that wonderful work be duplicated in each one of our seventeen other counties? Only for the want of seventeen other men of like kind with that noble, self-denying servant of God. Other instances might be given to show that there is a place for the Presbyterian Church in Eastern Virginia.

If the church in the home-land languishes, support fails those who, "for his name's sake, have gone forth, taking nothing of the Gentiles." We need a strong church in this country as a force of reserves behind that thin picket line, thrown out so far in front. During the South African war, how could England have kept that army in the ends of the earth without abounding wealth and strength at home? Decay of our church in the country will be followed by decay in the city, and that will be followed by loss of ability in Foreign Missions. As a man must keep up his bodily energy, that he may do the most and the best service for the Master, whose he is, so it is our church's duty to keep itself in a healthy, vigorous condition, in order to bear her part in the world's evangelization. And here is the place in the plan of "the Great Commission" for Home Missions, viz., as an auxiliary and subsidiary, but fundamental and absolutely essential work. Our city churches must help to keep open the country churches for the sake of self-preservation, if for nothing else.

By way of illustration, imagine two rival wholesale houses, located in Richmond. One has plenty of capital, every facility for doing business, and an established reputation. It courts only the large orders of the great city stores; now and then the proprietor runs over to Petersburg, or Norfolk, or Lynchburg, and visits the large department stores there with a view to business.

But such a house as it is has no time to bother with the petty matters and trifling orders of the little stores—doesn't care for them. The other house has its salesmen all through the country, on every country road and in every country store; it covets small orders as well as large ones; it pays scrupulous attention to every detail, even the most trivial; is careful to please its poorest customer. It takes no prophet to predict the future of those two houses; one will go to the wall, while the other will go on prospering and to prosper. So if the increase of the Presbyterian churches of our cities is to come merely from the children of the city, and from the families of the rich, while we win none of the poor, and none of the boys and girls coming in from the counties near by, the city churches have simply lost their main source of supply.

Go down to the James river at this season, and behold it as, in its strength and majesty, it rolls to the sea. It is a noble stream, deep and strong. For every tributary, now full, is pouring into it, and from every ravine a streamlet issues to swell the flood, and from under every hill a wet-weather spring bursts forth, to add its tiny rivulet. All the head-waters are open and doing their best for the river. But late in the summer, at the end of the long drought, go down and look again at the James, and it is comparatively contemptible; you can almost step across it on the rocks, for the *head-waters are all dried up.* The head-waters of the church are found in the little country churches, the chapels and the school-houses. If for no other reason than self-interest, it behooves the church to look well to them. The city churches can afford to contribute liberally to keep them open. They cannot afford not to keep them open.

ANTICHRIST.

By David James Burrell, D. D., LL. D.,
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The brief epistles of John are worthy of special consideration for several reasons. One is that they were written by a centenarian. It is meet and proper, as Elihu and Buzite said, "that days should speak and the multitude of years teach wisdom." Truths falling from the lips of the aged are like the declining sun, which grows broader and brighter as it sinks toward the western sea.

It should be observed, also, that the writer of these epistles was deeply informed as to religious things. He had been educated in the schools of experience, whose curriculum is more effective than that of any university course. His historic title was "Theologos"; not so much on account of his general theological proficiency, as for the emphasis he placed on the doctrine of the *Logos* as *Theos,* or Christ as God. It was he who said, "In the beginning was the Word, and the Word was with God, and the Word was God; and the Word was made flesh and dwelt among us."

The reader of John's epistles should bear in mind, also, that he was distinctively "the beloved disciple." He was primate of the chosen three; and as such was received into the innermost confidence of his Lord. He lay upon his bosom at the sacramental feast, and was, probably, as well qualified as any mortal man could be to interpret "the mind that was in Christ Jesus."

It should furthermore be remembered that John was "the apostle of love." Love was his constant theme. All are familiar with the tradition that, in his declining years, when no longer able to preach from this Ephesian pulpit, he would stretch forth tremulous hands and say, "Little children, love one another." The law of kindness was in his heart. If, therefore, we find him speaking in severe terms of evil-doers or false teachers, it is solely on account of his solicitude for the welfare of his fellow-men.

The term "Antichrist" was originated by John. Not that

other of the sacred writers did not speak at large concerning the thing which it designated; but he coined the word; and its suggestions are such as to warrant our devout and careful consideration. He refers to it in four passages, as follows: "Little children, it is the last time: and as ye have heard that Antichrist shall come, even now there are many Antichrists; whereby we know that it is the last time" (1 John ii. 18). "Who is a liar, but he that denieth that Jesus is the Christ? He is Antichrist that denieth the Father and the Son" (1 John ii. 22). "And every spirit that confesseth not that Jesus Christ is come in the flesh,[1] is not of God: and this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world" (1 John iv. 3). "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an Antichrist" (2 John 7).

I. We have here, at the outset, a clear definition of Antichrist; it is a denial of the fact that the only-begotten Son of God left the glory which he had with the Father before the world was, assumed our flesh, and dwelt among us.

It appears from the foregoing Scripture that Antichrist is both a principle and a person. As a principle or doctrine, it was formulated in what was historically known as the gnostic heresy, which denied the divinity of Christ. This denial was made in many ways; but it was always an antithesis of the proposition that "the Word was made flesh and dwelt among us." Gnosticism, as such, died about 300 A. D.; but it survived under other names, such as Arianism and Sabellianism; and as Unitarianism it still exists.

The personal advocate of this heresy in the time of John was Cerinthus, who affirmed that Jesus was a mere man; but that, at his baptism, an æon from God descended through the open heavens upon him, enduing him with divine attributes, which he exercised until his crucifixion, when the æon was again withdrawn at his cry, "My God, my God! Why hast thou forsaken me!" The personal reference, "He is Antichrist that denieth the Father and the Son," was probably directed at this man; but, as the apostle says, "There are many Antichrists," and again, "Whosoever confesseth not that Jesus Christ is come

[1] This passage must, obviously, be interpreted in the light of John i. 1–5.

in the flesh, the same is a deceiver and an Antichrist." In the opinion of the Westminster Assembly of divines, the Pope was an Antichrist; this was true only so far as the Pope practically denied the divine preëminence of Jesus by putting himself in his place as a mediator and announcing himself as the vicar of God. It is true, in like measure, of any teacher whatsoever who denies that Jesus Christ is "very God of very God."

II. The denial of the divinity of Christ, as thus indicated, is characterized by the apostle in no uncertain terms. He repeatedly speaks of it as the great "lie," and of its advocate as "a deceiver and a liar"; as where he asks, "Who is a liar, but he that denieth that Jesus is the Christ?" These are strange epithets to fall from the lips of "the Apostle of Love." But this man was no euphuist, no mincer of words. He meant what he said, and said what he meant. And in the present case there was abundant reason for plain speaking; for the teacher who denied the divinity of Christ struck at the living centre of Christianity. In this denial was involved an inevitable denial of every essential fact of Christianity; particularly the Incarnation, the Efficacy of the Atonement, the Miracle of the Resurrection as a divine seal put upon the person, character and work of the only-begotten Son. As a devout lover of the truth, it therefore devolved upon John to denounce this heresy in unmistakable terms. In his letter to the Elect Lady and her Children, he admonishes her to cherish this doctrine of Christ, at all hazards, saying, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. If there come any unto you that bringeth not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

III. One of the important conclusions from the teaching of John, in this particular, is the importance of keeping ourselves in the orbit of truth. The doctrines of Christianity are as arcs of a great circle of which Christ is the centre. To leave the circumference at any point involves the danger of swinging off like a tangent into infinity. There is a singular pertinence in Jude's reference to false teachers as "wandering stars." It is one of the differentiating facts of our religion that its doctrines admit of systemization, a fact which can be asserted of no

other. No coherent or logical system of doctrine has been formulated for Islam, Buddhism, Brahmanism, or any of the false religions. It is obvious, therefore, that our safety as believers lies in a consistent acceptance of every Christian truth as held in place by the attraction of Christ, himself as centre of all.

IV. It devolves on a believer, also, to observe a right attitude toward all forms of unbelief, but particularly toward this denial of Christ. The line is clearly drawn along the statement of this doctrine of the Godhood of Jesus, and it divides between those who are justly entitled to call themselves Christians and those who are not. This would go without the saying, were it not that many call themselves by the name of Christ, who openly avow the heresy which John characterizes as the great "lie." It may have been more important in the infancy of the church to avoid the fellowship of such deniers of Christ than at present; but the time will never come when a home like that of the Elect Lady can safely harbor a teacher who makes it his business, as did the Gnostics, to deny that Jesus was what he claimed to be. "For what communion hath light with darkness? Or what concord hath Christ with Belial?" (2 Cor. vi. 15.)

This is not to say that we are prohibited from mingling on terms of common affection with unbelievers, but the line dividing us is never to be obscured, and our faith is never to be confused or compromised with their denial of it. They are oftentimes bound to us by the closest and tenderest ties of kinship; not infrequently we are associated with them in the secular affairs of life; nevertheless we are divided from them by a gulf which can only be bridged by their conversion to the truth. Meanwhile, it is our duty to love them sincerely, and pray without ceasing that they may be brought to a knowledge of Christ as the only Saviour from sin.

I am aware that this will be regarded as intolerance; but observe it is not my intolerance; since our present task is merely, but with absolute frankness, to interpret the teaching of the Scriptures. Let us inquire, however, what is meant by "tolerance." Is it to say—

> "For forms of faith let canting bigots fight;
> His faith cannot be wrong whose life is right;"—

when we are divinely taught that loyalty to truth is the only basis of a holy life? Two things which are so manifestly oppo-

site as the assertion and denial of Christ's divinity, cannot both be true. It must be apparent, therefore, that, here as elsewhere, *tolerance of error is intolerance of truth.* Such tolerance may arise from either ignorance or indifference; but in either case it is disloyalty to truth; and in the case under consideration it is disloyalty to the living Source and Centre of truth.

V. It should be observed, however, that while John presents, in most vivid terms, the danger of being led away by Antichrist, he strikes no minor chord of discouragement. On the contrary, he gives the impression of an absolute faith in the ultimate triumph of Christ over all. We hear it affirmed that the Godhood of Jesus is now more frequently and speciously denied than ever before; which might be expected from the rapid and not always careful multiplication of church members in recent years. But there is no occasion for borrowing trouble.

> "Truth, crushed to earth, shall rise again:
> The eternal years of God are hers;
> But Error, wounded, writhes with pain,
> And dies amid her worshippers."

The last error to die will be the denial of Christ; it will continue until the last stubborn knee shall bend in homage before him at the rising of the millenial sun.

In this and other heresies of our time there is nothing new. The terminology may vary, but the fact is precisely as John declared it. The Prince of This World is no less reluctant now than ever to surrender his dominion over the hearts of men. Is it not written, "The evil spirit tare him before it came out of him?" But however violent these manifestations of error, the church is in no danger, since it is eternally founded on the Godhood of Christ. This is the good confession of Peter, "Thou art the Christ, the Son of the living God," whereof Christ said, "On this rock will I build my church, and the gates of hell shall not prevail against it." Nor is the individual Christian in any danger; for, as John said, "The anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him' (1 John ii. 27). The anointing or chrism here referred to is that of the Holy Spirit, of whom Christ said, "He shall lead you into all truth." In like manner he said, "I am

the good Shepherd, and know my sheep, and am known of mine. They know my voice; and a stranger will they not follow, but will flee from him; for they know not the voice of strangers" (John x. 5). It is only those who live on the outermost edge of loyalty to Christ who are in danger of being mortally "deceived" by those who deny him.

VI. In order that there may be no possibility of doubt in respect to this matter, the apostle gives the believer a touchstone, by which he may be able to determine between truth and error: "Beloved, believe not every spirit; but try the spirits whether they are of God, because many false teachers are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of Antichrist, whereof ye have heard that it should come" (1 John iv. 1–3). To be right in our relations with Christ is, therefore, to be safe against all error and open-hearted toward all truth. Our loyalty to him is like the Chi-rho, or cabalistic name, Jesus, which was worn as a protective amulet by the Christian of the olden time.

VII. We conclude, then, that our place of absolute security is at Jesus' feet. Why not? Have not we professed to receive him as Prophet, Priest and King? In that posture we hear the doctrine of his Person from his own lips: He is the only begotten of the Father, who came forth from heaven and assumed our flesh, that he might be able to suffer in our behalf, and to suffer sufficiently for all the children of men. We shall hear him, furthermore, refer us to the teaching of his apostles as commissioned to declare truth under the influence of his Spirit. He so distinctly places the seal of authenticity and divine authority upon their Scripture, that we are left no alternative but to receive their words precisely as we receive his; as he said, "He that heareth you, heareth me; and he that despiseth you, despiseth me." Not only so; we hear him putting his divine sanction and imprimatur on the whole body of Scripture, saying, "Search the Scriptures, for in them ye think ye have eternal life, and these are they which testify of me." We are bound, therefore, as we are loyal to our Lord and Master, to accept these Scriptures without demur or hesitation, as the Word of God.

But what becomes of progress? Are we not to be "progressive Christians"? Surely. We are to move on with the revolution of the years. Let it be understood, however, that all progress is not cometary, but planetary and subservient to law. The comets whizz through space, like the free-thinkers that they are, defiant of control and heedless of destination; while the planets revolve in their orbits, obeying the force that holds them ever to the central orb.

One of the well-worn proverbs of our time is, "The heretics of yesterday are the believers of to-day." There is not a particle of truth in it. Men's opinions have oftentimes been overturned by the logic of events, but the things that were essentially true in the beginning are equally true to-day. The Gnostic of the second century was no more heretical in his views than is the Unitarian of our time. The truth has not swerved an hair's breadth in the progress of the ages. Orthodoxy, as outlined by the great verities, is just what it was at the beginning of the Christian era. Paul was evangelical, Simon Magus was a heretic; John was orthodox, Cerinthus was an unbeliever; the denial of the fundamental facts of Christianity comes and goes with an ever-changing terminology; but the truth is immutable, "and the thing that hath been shall be."

The progressive Christian is one who sits at his Master's feet, asking in humble reverence, "Lord, what sayest thou?" and, "What wilt thou have me to do?" and who then proceeds to model his faith and life upon the instructions of his Lord, ever glad and ever eager to say, "The love of Christ constraineth me."

II. Missionary Department.

THE PRESENT OUTLOOK IN CHINA.

By Rev. John L. Stuart,
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Two years and a half ago, the whole world was looking in wonder at the situation in China. The Boxer movement took every one by surprise, except a few missionaries, who had exceptional opportunities of learning about it in the places of its origin. As this movement developed, it was found that there were factors and elements in the political status which had not been recognized, or which had been miscalculated. This was specially true of *patriotism,* which had generally been regarded as a principle too latent ever to be developed in the Chinese breast, but was certainly manifested in crude forms by these misguided people.

Quiet has now been restored for more than two years, and missionary, merchant and diplomat are again taking their bearings, while the sea is calm and the sky is clear, and we are trying to correct errors in former calculations by late observations and experiences.

It seems to the writer that three definite conclusions may be drawn from these recent occurrences.

First, the stability of the Chinese government. A few years ago, it seemed that the "Breaking up of China" was only a question of time, and that a short time at best, and the book put forth with this title, by a distinguished Englishman, seemed to express the universal belief of Europe and America, which was shared in largely by the enlightened Chinese. Every one spoke of the portions which were to fall to the different powers when a general partition should take place. Then when the shock from tempest and wave actually struck the rickety old craft, every one looked on to see the mighty wreck, but, lo! the ship bends low before the gale and moves off, and finally rights up

and comes back under full sail. No one seems to understand fully the principle of cohesion between the different parts of the vast empire, but there is something which binds the political elements together, so as to constitute a stability which seems destined to last for many years to come.

Second, the tractability of the Chinese people. This characteristic has long been recognized as a prominent feature of this people, but it was still further manifested by the issue of the Boxer troubles. Their rulers are notoriously grasping, unscrupulous and oppressive, and the disorganized state of the government, for a year and more, furnished a fine opportunity for riots, rebellion and change of dynasty, but the country remained comparatively quiet. Then when the taxes were increased so largely in order to pay the indemnity, it was feared that the people would not submit, but, in addition to this increase authorized by the central government, the officials, in many places, took the occasion to add something more to line their own pockets, and yet the people have not risen in general rebellion. Only yesterday the officials passed by our doors on their way to the granaries, where the people are bringing rice in payment of their taxes. The people had found out that some new measuring vessels had been made, larger than the standard, so that the tax would be increased twenty per cent., and they very naturally remonstrated and refused to measure their rice. The officials were finally obliged to bring out the iron standard measure, and allow the people to measure according to it. This brings to our attention the fact that there is a strong latent democracy among the Chinese, and there is a point beyond which they will not bear oppression. The officials know this pretty well, and are wise enough generally to compromise before driving the people to violent resistance.

Third, the stability of Christian work among the Chinese. This was another important conclusion to be drawn from the issue of the Boxer troubles. The term "rice Christians" had been used so often by unsympathetic travellers that the reading public thought there must be considerable ground for the use of it, and there was much doubt about the reality of the success of mission work. But the whole world now knows that the use of that term was a slander, and that hundreds of the Chinese have laid down their lives as martyrs to the faith. The highest possible testi-

mony has been given to the reality of the work, and to the stability of the Christian character of the converts.

Now let us briefly consider the present condition of affairs and the outlook for the future.

First, there is the open door. That the doors are more widely open than ever before is the testimony from all parts of the empire, and especially from the hostile province of Hunan, which was so long and so bitterly opposed to the propagation of Christianity within its bounds. All sorts of foreign goods are now finding their way into the far interior of the country. There is also a loud call for more light on all foreign subjects. Schools for studying the English language and western sciences are being opened in nearly every province. Books on scientific and Christian subjects are finding larger sales than ever before, and subjects taken from Christian and scientific books are now given to the scholars in the literary examinations.

The door for medical work and for the preaching of the gospel is also widely opened, and there is no limit to the opportunity to do Christian work of all kinds among the people. There is no doubt that a great change has taken place in the attitude of the people generally towards the foreigner and towards all things from the foreign lands. Many of the heathen are now willing to put their money into the hands of missionaries to help build schools, colleges and hospitals, knowing that the Christian religion will be taught and practiced in these institutions.

Second, the courting of the foreign powers. This is another feature in the present status of affairs. It is hard to say just what the Chinese think of these powers, but it is safe to say that they have a very wholesome respect for their military prowess. Their defeat by the little kingdom of Japan first opened their eyes, then the siege in Peking, the rescue by the allies, the flight of the court, and the humiliation of the government, all had their lessons. The increase of the already heavy taxes keeps the people reminded of these facts; indeed, it is a kind of review lesson in recent historic events. A curious development of this idea is embodied in the common report among the people, that a foreigner can supply a man with certain insignia which will entitle him to a hearing before the official whenever he applies for it. People have often applied to me for this authority. They

say it consists in a baton, a girdle and a cap, and it costs several dollars, which they are quite willing to pay. Doubtless many sharpers have made money from the credulity of the people, as certain persons have been mentioned to me as being in possession of these insignia. They ascribe the influence of them on their officials to the power of the foreign governments which they represent. It is vain to try to show them the absurdity of such an idea, as they are fully convinced of its truth, and only think the foreigner is trying to get a higher price for his wares.

Third, the supposed power of the church. This is another, a real and a strong factor in the present situation. I say *supposed* power, but, in the case of the Roman Catholic Church, it is a real and active power, which is exercised constantly. The power of the French government is behind the Romish priest, and the priest is behind his convert, and so the convert is emboldened to override his neighbors, being sure of victory if brought before the official through the influence of the Roman Catholic priest. Of course, a church that will protect a man's temporal interests to this extent, will be very popular, and adherents will increase manifold.

Now it was very natural for those who had controversies or law suits with Roman Catholic converts to seek the aid of the Protestant Church, and we have had many applications for membership, which, when sifted to the bottom, were based on the expectation of assistance in some law suit. So the tendency has been to pit the power of the Protestant Church against that of the Roman Catholic Church, and as that is called the Church of the Heavenly Lord, the opposite term was suggested for the Protestant, and in some places it is called the Church of the Earthly Lord. Of course, we do all we can to correct this error, but it has become so deeply rooted in the Chinese mind that, as remarked above, they simply think we are lying to keep from helping them. Many Chinese connected with foreigners, in one way or another, have made capital of the connection, and have made money out of others, by using our names, using our cards, threatening to bring the power of the church to bear on them. We have to be so careful as to refuse to sell a testament or a hymn-book unless we know the purchaser, as false inquirers secure a Christian book, and parade it as evidence that they belong to the church, and threaten their enemies with the power

of the church. When a church case comes up before a magistrate he seems to be dazed, and is so afraid of offending the foreign powers that he will decide for the church party at all hazards. Only a few days ago, a case was reported to me where two persons went to law over some property inheritance. Mr. King employed Mr. Long, an excommunicated Roman Catholic, to help him through, and then Mr. High went to a distant town, and asked Dr. True, a Protestant, to help him. Dr. True, instead of going to the magistrate, went to see the native Roman Catholic priest, and they talked over the matter, and agreed that Mr. High was right, and so they both went to the magistrate and represented the case to him as they saw it. The magistrate turned on the priest and asked him a good many pointed questions as to who he was, where he lived, what position he occupied, etc., and the priest replied, "When an expelled member of the church came to you, you listened to him, and believed what he said without asking him for any proof of what he was or what he said, but when I, the real priest, come to you, you want to ask me all sorts of questions. It is very strange." The magistrate finally decided the case in favor of Mr. High. We hear of cases where men come to church as ardent inquirers for many Sundays, and study the Bible and the catechism, then all at once they stop off, and after a while we learn that they only came in order to get the reputation of being a Christian, and then they gained their law suit, and now have no more use for church, Bible, catechism, hymn-book or pastor. Two men, in a certain town, where we have a church, had a controversy over a piece of property, and one asked the other two hundred dollars damages, but payment was refused. The first party then attended church, got up the reputation of being a Christian, and demanded a thousand dollar damage. He finally compromised on seven hundred dollars. The Protestant missionaries have prepared a declaration on the subject, and we are sending it to officials, and doing all in our power to correct the evil, but only time and some bitter experience will convince the Chinese of the truth of our assertions.

What of the outlook?

Who can tell? The pessimist is full of forebodings. The news now is very threatening. There are preparations in the North West, and there are riots nearby.

But I have been hearing bad news in China for thirty-four years, and at times it seemed that all our work would go to pieces; but it has continued to grow and flourish. There is ground for hope. Two facts are incontrovertible. There is an open door, as has been said above, and there are many adversaries, as in the days of the apostles.

There is no doubt that now is the opportunity for the church to enter in and to press the work more vigorously than ever before. We have waited and prayed that China might be opened to the gospel, and now we have the answer in a wide-open door. Let the church go forward, marshal her hosts, send forward reinforcements, seize places of vantage, work while the opportunity lasts. Have faith in the work already done, trust the Lord to take care of every effort that is made, and look forward to a certain and glorious triumph of the gospel.

CHINA'S COLLEGES: CHRISTIAN OR ATHEISTIC.

By Andrew H. Woods, M. D.,
Professor of Biology, Canton Christian College, China.

"That there should one man die ignorant who had capacity for knowledge, this I call tragedy."—*Carlyle.*

The intense yearning after knowledge exhibited now by Chinese young men will certainly be answered by the growth in China of a school system of some sort to replace the effete system of past centuries. The part that might be taken by American college graduates in the moulding of this new system is a subject to be seriously studied by all who are seeking the best fields for life-work. If the colleges of China have Christian men to teach their classes and bring daily influence to bear upon these students, the result will be radically different from that which will follow the work of non-Christian and anti-Christian professors. The present generation of educated Christian men in America has the power to determine which of these moulding influences shall hereafter surround the Chinese students during the years and under the circumstances in which their natures are most pliable. For we may now, with comparative ease, build a few colleges and place in them as instructors men of the highest intellectual and spiritual endowments. Such institutions would, through their faculties and alumni, take the lead in forming the educational methods throughout the empire. They may be called "Missionary Colleges," or by any other name, according to their organization; but two conditions should be fulfilled: the men who teach in them should be Christians in the strongest and truest sense, and they should be possessed of intellectual endowments that would command respect anywhere.

In past years, when a man had decided to become a missionary, there seemed to be but two methods of using his powers for the good of a heathen society: he would choose between the work of an ordained preacher and the practice of medicine. Men who felt themselves unfitted for either kind of work thought

they could be of no use to a heathen community. In a recent visit to many of the colleges and professional schools of America, I found that, notwithstanding the attention paid to this subject in current periodicals, the idea that a man neither a preacher nor a doctor might attain his highest usefulness on the mission field was almost too novel to be considered practicable. Men who were fitted by nature and training to build and carry on schools and colleges opened their eyes at the thought that China needed them, and that the work started in the world by Christ was being held back in China because they tarried at home.

The ministers and doctors must still be sent out and their numbers multiplied. They are necessary in the noble work they have always done, and also in this educational work, which is simply the outgrowth of their long years of thought and effort. But in these paragraphs I desire to gain the attention of those students in college, seminary and technical school who love to teach, and who also wish to find the most productive market in which to invest their powers.

Many of the students who talked with me had the erroneous impression that education carried on by missionaries was necessarily of an inferior kind. They thought of such schools as places in which one or two overworked foreigners, incapacitated for other kinds of work, gave a modicum of their time to directing the efforts of native assistants, who in turn taught the students to memorize ill-understood Bible and catechism lessons. The idea regarding the students was that they were a lot of pauper children and youths attracted and held by proffered board and lodging, and by the hope of a future salary. Of course, ambitious American students do not want to spend their lives in inefficient work. But those who have visited such institutions as Robert College, the Syrian Protestant College and St. John's College (Shanghai) have very different visions of the work and vast possibilities of missionary schools.

Some who read these words will desire to know something more specific about the educational methods and difficulties, and the opportunity for religious teaching found in colleges in China. I have tried to think of a good way clearly to express to such readers some features of this kind of work, which, being every day before my eyes, have made a distinct impression upon my own mind as to its importance. I think I can make the matter

clearest by taking this one college simply as an example, and trying to answer from its experiences some of the questions that would occur to an interested reader.

From how large a population, and from what kind of people, do these schools draw their students? The Canton College, which I take as a fairly average case, is the only institution, in an area equal to that of Pennsylvania, Maryland, both Virginias and Kentucky, that aims to give a college education; and that area is peopled by 35,000,000 souls. So much for quantity. In intellectual power and in ambition to learn, I have no fear in saying that the Anglo-Saxon race has met its match. Their æsthetic nature is largely undeveloped; I do not know what are its possibilities.

Can they afford the necessary outlay of money for education? Or must they be carried along by foreign funds? A Chinese student can live in college for a sum of money that would not pay the tobacco bill of many an American student. I have, the day that I write this, taught students rich enough to buy all the material possessions I have owned, or shall own, who have always lived and enjoyed life at the small outlay of one dollar and sixty cents per month for board, and in the students' dining-room are paying now at that rate; while I, do my best, cannot make that amount pay for four days supplies. A Chinese student's clothes are also less costly than ours. His home and furniture are proportionately less expensive. These facts are significant, for they mean that the Chinese student can do the same amount of mental work as we at one-seventh the outlay of money, thus freeing the remaining six-sevenths for buying books, pursuing further courses, or helping poorer students, if he be so inclined.

Students in this school pay their own room rent, table-board, servant hire, and a tuition fee that more than pays for native teachers and incidental expenses. Foreign professors' salaries are paid from a permanent endowment fund. Thus it is about as nearly self-supporting as American colleges. As the proportion of efficient native teachers increases, and as more gifts of money come in from Chinese donors, the dependence upon foreign benevolence will greatly diminish.

Can the quality of the teaching be kept up to a high standard? Being without the stimulus of competition and criticism which

spurs Western teachers ever to greater exertion, and being surrounded by a far less intellectual social environment, a college in China must be more jealously guarded to prevent such deterioration. The very best men can be had for this work; it is such men that love to undertake these difficult enterprises, and the trustees of a college in China should accept only men of that sort. With really strong thinkers, earnest investigators, as professors, if too much work be not imposed upon them, there is no fear of the standard degenerating. Another factor is important in keeping up high-grade work—that is, *the text-books and reference books* available for the students' use. The Chinese language has as yet no text-books that can compare with those published in English. For this reason, and others, all subjects excepting the Chinese language itself are taught in English, and the best books are sought out for these students to study and read. A Chinese boy is well prepared by his own and his forefathers' whole training to quickly acquire a new language, and, under good teachers, it is almost beyond belief how quickly he will learn to understand and use English. In this way the instructors of the college are not obliged to spend years in forgetting their own useful knowledge while endeavoring to draw out from a resourceless Chinese teacher (?—*i. e.,* repository) enough of that language to enable them to carry on their classes. Another benefit made possible by the use of English is that young American college graduates are invited to come out for five-year terms to teach. Thus fresh spirit and new methods are continually being brought into the institution.

Those who have had experience as teachers in other lands know how easily respect in some boys will degenerate into sycophancy. A Chinese boy is taught by tradition to blindly follow his teacher in all opinions. Hence, many will foresee the danger that *the influence of a zealous Christian teacher might lead these students to a premature profession of faith,* and so to hypocrisy. It is important that this danger be realized, and care be taken to prevent such parasitism. That it can be prevented, I believe, because I see almost entire freedom from it in this school. From the day a boy enters he is made to realize that the power to form right opinion for himself is the best result of education. He must not call himself a Christian merely because some admired teacher would like to see him a follower of Christ. He learns

that the advantage gained from entering the church is not the patronizing help of foreigners nor unearned popularity among the teachers, but counsel and fellowship from others who are struggling with him toward the perfect manhood of Jesus. Among other efforts to foster this self-reliance, it is our custom to give over the Sunday evening service to the students as an opportunity to frankly express their opinions upon any subject that has interested them during the week. I have taken down some of their comments, and will give a few as examples, hoping that the reader may in them get, as it were, a photograph of the mental workings of these boys, unaltered by passing through another's brain. (Some remnants of Chinese idiom will, of course, be in evidence, as three years is the longest any of these speakers had studied English.) One young patriot said, "I heard a voice in the night. The voice said, 'Reform your country.' I asked, 'How can I reform my country?' The voice said, 'You must pour out your blood.' Then I know that the voice is true." Another, on the same subject, "To reform China, must first reform self. See friends doing bad things, must try to correct them. Now [then] I must [use] the words that I use to correct him and correct myself. So we would become great, even perfect." At times some act of injustice, seen or read in the newspaper, on the part of a foreigner toward a Chinese, arouses intense indignation. "I saw a barbarian foreigner kick a coolie for demanding hire [for service rendered]. This barbarian was not civilized, for civilized man is kind to servants; not Christian, for Bible tells us to love even enemies. No, foreigners must treat China more carefully, for she is now a sleeping lion. Dogs see him asleep, and laugh at him, and think him a dead lion; but some day lion will wake up and drive away the dogs." The man who said this is not a Christian; but, like all other shrewd Chinese, he applies to Christians their own standards. One germinating political economist sees the importance of the agriculturalist to the State. "There was a farmer. His work very hard, hands and feet very tired; grumbled at mouth and stomach, [saying they were] very lazy. Mouth heard it; replied it was [working] for them. Hand struck mouth, so mouth shut up. Soon body very weak. This man just like a country. The stomach is the farmer, and all the men must make the farmer strong." A portly second-year

student, the son of a mandarin, has profited by the more vigorous physical exercise required in the college. "This afternoon climbed a hill. Easier this year. Came down by a long way. Could come down by a quicker way, but not so safe. Like getting knowledge. May find short, quick way; but may fall down." One-third of the students are Christians; but the discussion of religious subjects is by no means confined to them. One Christian came upon a difficulty in reconciling God's omnipotence with the existence of angels. "I visited friend who does not believe in God. Asked me, 'If God can do all things, how [is it that] the Bible says he uses angels?' I had no answer. Maybe some teacher will explain this." They freely dissect Bible-class lessons of the morning, tell what was correct and what erroneous in the sermon, and criticise rules and policies of the institution, while Bible-class teachers, preacher and faculty listen and profit. It is the best method of teaching teachers I have yet seen.

One somewhat morbid Christian student, whose sweetheart had married another man, told us one night of the vanity of life, the shortness of human joys, and the happiness of those who were permitted to die. A grave, thoughtful man, who entered the school this session, rose and said, "Mr. ——— say he want to die. I not believe it. I think we want a thing, we go get it. We want study English, we come to this school and do it. I think [if] he want die he can do some danger[ous] thing. There are three very danger things: jump down from mountain on the rocks; jump into the ocean; get sick, not call doctor. I think a man want to die he better do one danger thing. I don't believe it [*i. e.*, that Mr. ——— wanted to die]." But when a man speaks normally of religious experiences he is listened to with great respect.

Granting that these serious difficulties can be overcome, and that for Chinese young men and women broad education of mind and heart is just as essential as it is for Americans, yet the question must come up, Why this educational work falls within the province of missionaries? If the limits of this article permitted, I should attempt to point out (1) That the Christian instructor has in the class-room and on the athletic field a wonderful opportunity for teaching, by word and example, the truth of Christ. This is what the missionary exists

for. (2) That even if we could not directly teach religious truth, it would be wise to prevent godless men from controlling China's schools.

School and college are the mould in which men are shaped. We may to-day supply the mould in which the leaders and thinkers of this nation are to be formed. There is now no opposition, no competition. In a few years this opportunity, now ours for the taking, will, if now rejected, be beyond our reach, though we seek it diligently with tears.

EDUCATIONAL WORK AND BRAZIL MISSIONS.

By Rev. Samuel R. Gammon,
Missionary Southern Presbyterian Church, Lavras, Brazil.

The subject which I shall treat, aside from being congenial, becomes also, in the light of the General Assembly's action last May, a very important one.

While considering more particularly the possibilities at Campinas, I shall, in this article, have in view the general need of a larger educational work in connection with our mission enterprise in Brazil.

I. In estimating the value of schools as a part of mission work, due attention should be given to *their influence as an evangelizing agency.* Their value in this direction will, of course, depend, as is the case with all forms of Christian service, upon the man who does the work. The pulpit occupied by some men ceases to be an evangelizing force, while other men, at the counter or in the shop, are always "doing the work of an evangelist."

It must be said, however, that the greatest influence of the educational work on the evangelistic is indirect. Those who expect large visible results in conversions during the first few years will often be disappointed. These results appear as the years go by. Quite recently, individuals have come into the church in Brazil, bringing their families with them, whose first impressions were received in the mission schools fifteen or eighteen years ago. All this time "the seed had been growing silently."

It is a short-sighted policy that discounts the value of a given line of work because its results are not immediate and palpable. We must learn to plan for results ten, fifty or a hundred years hence.

Mission schools and colleges in the hands of men filled with the Spirit of Christ will be fruitful in numerous conversions, and will wield a vast influence in opening doors of access into the

homes and hearts of pupils and their families, and in leavening the community and preparing the spirit of the people to consider the claims of the gospel. In this way they become powerful auxiliaries to the evangelistic work.

II. But it is not only, nor principally, as an evangelizing agency, important as that function undoubtedly is, that I wish to emphasize the need of educational work in Brazil and the possibilities of that work. The greatest need and the largest possibilities are seen when we consider *the influence of the schools on the young and vigorous native church.*

The object that should be kept constantly before us as the supreme end of mission work is the organization and equipment of independent, self-supporting, self-propagating, aggressive native churches; of native churches with sufficient material and moral equipment to undertake for themselves the evangelization of the people of the land.

This is unquestionably the view to take of our mission work in Brazil. Every effort should now be made to strengthen the rapidly growing native church, and to equip her for her great work of evangelizing the whole Brazilian nation. This necessary strengthening and equipping cannot be done without schools. Hence the great need at this time of educational work in Brazil missions. Hence the great possibilities of the work at Campinas.

It will be well to emphasize our point just here by going a little more into particulars.

We have come to see that a very important part of the work before us in Brazil is to aid in equipping the native church for her splendid mission of propagating and perpetuating in that land the pure doctrines of evangelical Christianity.

1. Now that work demands *a thoroughly educated ministry,* and a large number of *well-trained laymen.*

The necessity of thoroughly trained exponents and defenders of truth is much greater in Papal lands than among the barbarous tribes of Africa; greater, perhaps, than among the pagan peoples of Asia, because in Papal lands the church must meet and vanquish, not only those universal forms of skepticism, but also that far more subtle class of Romish apologists, who don the livery and use the language of heaven that they may the more effectually serve the Prince of Darkness, and who have re-

duced sophistry to a science, and hypocrisy and deception to a fine art.

Again, I insist on the necessity of a class of well-trained laymen. They are necessary, not only to furnish the future educators of the church and the nation, but in a Romish country, where for centuries all ecclesiastical and spiritual authority has been vested in the clergy, pure evangelical truth and sound ecclesiastical government will be safe only when the lay element of the church is represented by strong, highly educated and spiritually minded men. This may be considered a *sine qua non* of the triumph and permanence of Protestantism in Brazil.

Now, to clinch my argument, I will repeat: We cannot have in the church a well-trained ministry and a class of well-trained presbyters and laymen without schools. To illustrate: A man may be a very sound Christian at heart, and not be a sound thinker at head. The gospel will convert a man in a moment; but it will not make him over and revolutionize his modes of thinking in ten years. When a people have been educated for centuries in the sophistries of Romanism, their traditional cast of mind and their inherited processes of reasoning can be changed only by thorough education in science and philosophy as well as in theology.

This sound training must be given in Christian schools. To expose the youth of the church to the poisonous moral and spiritual influence of Jesuitical teachers, or to the chilling and deadening influences of the skepticism that pervades the government schools would be suicidal. Christian parents have told me that they preferred to have their children grow up in ignorance to having them educated in such schools. Men who were nominally Romanists have expressed themselves in very much the same way.

2. There is another way in which the schools have been and will continue to be a great blessing to the native church. This is a point that can be made in few words, but it is of vital and supreme importance. I refer to the influence of the schools on home life. The home, in the true sense of the word, is the product of Christianity, and is, at the same time, one of the principal propagators and conservators of the Christian faith. Among Latin peoples home life has degenerated just in proportion as Christianity has become corrupt. Thus far, one of the

most wholesome influences on the home life of the church in Brazil has emanated from the schools. The sons and the daughters of the church return from their training therein prepared to be better home-makers. The influence along this line may be vast, the possibilities are incalculable.

3. Another consideration that emphasizes the importance of educational work in Brazil, and lifts this whole question to the high plane of broad, far-sighted Christian statesmanship is this: While we are thus strengthening the native church, and equipping her for her splendid mission as an independent, self-propagating church, we may at the same time be laying the foundations of her future educational system and institutions. Thus viewed, the matter becomes one of prime importance.

What an untold advantage would it not have been had the Presbyterian Church in America a century and a half ago, or our Southern Presbyterian Church forty years ago, outlined her system of education, mapping out the course of instruction, grading and coördinating her institutions, beginning with the parochial school, and rising, through the Presbyterial Academy and the Synodical College, to the General Assembly's University! Had she done so, and thus avoided the unwise multiplying of schools of the same grade, her institutions would now be far in advance of what they really are, and she would be far in the lead of all other churches as the patron of sacred and secular learning.

By acting now with due wisdom and foresight, we may accomplish all this for the Brazilian church while she is yet in her infancy. No greater service could be rendered her or the cause of Christ in that vast republic.

Large plants and vast equipments will not be needed for years to come, save in one or another institution of highest grade. Looking over the field with wise generalship, strategic points should be occupied, modest beginnings should be made, the schools thus planted should be allowed to grow and develop as the church and her needs grow and develop.

Thus considered, no sane man will deny the importance or question the great possibilities of the educational work in Brazil. But some one may ask, Is this legitimate missionary work? Should this not be left entirely to the initiation of the native church?

Unquestionably it should be done in harmony with the native

church, and with her advice and coöperation. But this work should not be neglected until the native church is in position to do it. Golden opportunities would be lost. Her material resources are insufficient to undertake these enterprises. Already these limited resources are severely taxed in the support of her native pastors, in the development of her growing home mission fields, and in the expenses incident to the training of her native ministry.

Again, the members of the Brazilian church have had few opportunities of observing educational work in Protestant countries, where church institutions receive no aid from the state, or of studying methods of organization and work.

Here, then, is a most important field for mission service. Here is a work the possibilities of which are simply boundless. Here is an opportunity of lending the most valuable aid possible to the Brazilian church. Let us take all that is best in our system and methods in America, and all that is best in the systems and methods of the Protestant countries of Europe, and let us incorporate it all into our educational work in Brazil, having a care always to adapt it to the life, habits and environment of the people. All that goes to Brazil from America or Europe should be thoroughly assimilated to the Brazilian life.

If we are wise to see the possibilities and to embrace the opportunities now before us, a great work can be done for the Presbyterian Church in Brazil. Schools of lower and of higher grade can be founded, and in a few years strong men can be thoroughly trained for all departments of church service. These growing institutions will soon pass into the hands of trained Brazilian educators, the missionary will gradually disappear, and within a few decades the educational work, as well as all other phases of church life and activity, will be entirely in the hands of the Presbyterians of Brazil.

Surely great need is here found coupled with great opportunity and great possibilities.

III. So much for the general subject of educational work in Brazil. Now let us apply what has been said on the general subject to *the particular work at Campinas.*

There is an open door at Campinas. There is an opportunity there to do, and to do easily, for the Brazilian church all that has been pointed out in this article as so desirable. Some years

ago property was purchased in Campinas, buildings were erected, and for a time school work was carried on. Ten years ago, after repeated epidemics of yellow fever, the schools were closed, and there was a general conviction that the school property should be disposed of at any price, and Campinas definitely abandoned as a centre of mission work.

But "your ways are not my ways," saith the Lord. God saw farther into the future than did His short-sighted servants, and He laid His hand upon that school property, and, by a very peculiar providence, which at the time seemed to us unfortunate, made it legally impossible for us to dispose of it. As the years passed by all was changed, and we now thank God for what once seemed a mysterious and a very untoward providence. The epidemics have entirely ceased, and it would be hard to find, in all Brazil, a more healthful city or a more salubrious climate than we have at Campinas. When the Secretary of our Foreign Mission Committee visited Brazil in the summer of 1901, he was impressed with the desirability and the entire feasibility of reopening the Campinas schools. The committee, convinced by the Secretary's report, recommended to the General Assembly last May the reopening of these schools, and the Assembly approved the recommendation.

Thus has God's marvellous providence brought beautiful order out of what once seemed to be utter confusion, and promise of victory out of what looked like hopeless defeat. Thus has he shown us again that "his thoughts are higher than our thoughts."

The reopening of the Campinas schools is certainly feasible. The buildings and the grounds are there ready. It is certainly desirable. The people of Campinas earnestly desire it, many influential church people have strongly urged it, the Secretary and the Committee of Foreign Missions have recommended it, and the General Assembly has approved it.

The only thing now lacking is that indispensable element in all great enterprises—*the man.* The Executive Committee has called for him. Who will answer? He needs to be a man of special qualifications: a teacher, a man able to plan wisely and broadly for the coming years, willing to begin modestly, to execute persistently, and to grow steadily with his unfolding plans and increasing opportunities.

In memory of the man who did more than any other to

acquire and to hold the mission property at Campinas, the property that now makes feasible the establishment of these schools; to commemorate the virtues and the services of that man of God whose memory the Brazilian Presbyterian Church delights to honor, I should like to christen the institution now to be established at Campinas the EDWARD LANE COLLEGE.

As I consider the possibilities of this work, I can truly say that, from my point of view, I know of no field of service where the earnest and devoted life of an able man would bear richer fruits, or tell more, in the future years, on the upbuilding of God's kingdom.

Who, then, will answer the Church's call? Who will enter this door of service?

III. Editorial.

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THE beauty about student editorials is that no one takes them seriously. Should stirring truths be uttered, they do not create a stir, because men "consider the source," and go their way. Should extravagant follies be oracled, they are kindly attributed to the enthusiasm of youthful hope or to the conceit of budding aspirations, and are forgiven. Some one has said, too, that "a young man has a right to be rash." If any one has the right, it is certainly the young man. We therefore claim our rights and presume upon our privileges. With this due warning, we shall proceed at once to be rash.

There are grave defects in our system of supplying our churches with ministers. This statement can be proved, we think, from the fact that the system does not supply our churches with ministers. In the Synod of Virginia, by actual count from the Assembly's Report, about *half* of the churches are without regular pastors. About one-half of this vacant half are marked "stated supply." Stated supply is vastly better than no supply; but it usually means simply preaching once or twice a month, with such scattering pastoral work as the minister can accomplish during these short absences from his regular field. It usually means that the church life is below normal. Besides that, the remaining fourth of the churches in Virginia's Synod are without any pastor or supply whatever. Twenty-five per cent. of our church buildings with doors closed!

Nor is this due wholly to falling off of the number of ministerial candidates. It is due in large measure, perhaps primarily, to the shortage in the number of men volunteering for this work. But that one-fourth of our organized churches are practically dead is also due to the fact that the ministers we have are not at the disposal of the church. Our present "call system," *as now conducted,* is no resource whatever for the exigency. It makes no provision for time of stress. It is not adaptable to any but normal conditions; not flexible enough to stretch scant supply over great need. For instance, one of the Presbyteries that every summer employs a half dozen students to help fill up its ministerial gaps, has reported exactly six ministers "without charge." Of course, we do not know, in this case, whether any of the men are really available. But it would seem that at least a portion of the six would be available; probably would be glad of a charge, possibly should be required to take a charge. Again, many of our pastors, who laboriously prepare two sermons and one lecture per week for the same church, are within reach of some destitute church that has, on an average, no sermons per week and no pastoral care per year. The vacant church would probably be glad of one service a month. The overworked pastor would probably be glad of an occasional Sunday in the country; the overexhorted city church might possibly be willing to lend its own pastor at times, if that would keep a dying church alive. But all this takes some general supervision, which our system either does not provide for or does not exercise.

Now, the charge cannot be made that this radical objection to our system comes only from the inexperienced and ill-informed, who have to write editorials. There is a widespread and deep dissatisfaction with present conditions throughout our church, especially amongst the lay members. When their good pastor has left them for a work which apparently needs him no more than they do; when their poor pastor stays with them, while both he and they are longing to part; when they can get no pastor, call as they will; when the church cannot agree whom to call, or is rent into factions over different men desired; in any of these cases the people feel that they have reason to be dissatisfied with the present system. Even those with little experience in preaching at vacant churches have heard enough complaint to know that this dissatisfaction is a fact.

But the laymen are not the only ones who see and feel the defect. Some of our most conservative ministers have suggested to the writer practically all that is here stated. A rather queer fact is, that each minister seems to feel that he is the only minister so heretical as to see any defect in our present call system, and that he will be ecclesiastically flayed as soon as he publishes his own opinion. Some say that there is no remedy which will not affect Presbyterian principles. Some, that there are remedies, but the time has not come to suggest them. One layman has taken the matter up in this Magazine. See Mr. M. M. Caldwell's article in our last issue. Two of our ministers, who are fully conservative, have this year called attention to the evils of our present condition: Dr. Lacy, in issue 1, Volume XIV., and Mr. White, in this issue. Both those articles bear indirectly upon our call system. And there are many who are thinking seriously, though not speaking openly, of the same matter.

We shall give, for instance, some ideas of a remedy suggested to the writer by a most honored and orthodox and conservative D. D., whom the writer was as surprised to find so stirred on the matter of our call system, as the reader would be, should this minister's name be given.

Said he, in substance: The Presbyterians and Methodists have *practically* come together in the length of their pastorates, Presbyterians, in practice, by shortening the average term; Methodists, in enactments, by lengthening the term, first from six months to a year, then to two years, then to four, then to eight, and now the Northern Methodists make the appointment without time limit. "There," said he, "may be the wisdom of the saints and the mind of the Spirit." "Both Presbyterians and Methodists have drifted away in practice from their theories about the formation of the pastorate, and are nearly at one in their methods of forming it." Then he mentioned a suggestion which had occurred to him, which, however, he was not prepared to advocate: "Why not make the pastoral tenure and appointment under Presbyterianism correspond to the fact? For instance, appointment for five years at first, by an *authoritative* body, *Synod*, the minister remaining eligible for reappointment, subject to removal any year. Let the appointments be made by a commission, in which the episcopal authority of Synod resides,

the commission to be composed of the Moderator (past) of Synod and the Presbyteries, to act after learning, at an appointed time and in a specified way, from preachers and from churches through their elders; this commission to exist *ad interim* to fill vacancies and, if there be occasion, to make changes."

He then mentioned the objections that would inevitably be made to such a policy, and concluded, "Whether this is Presbyterianism, or could be made Presbyterianism, is another question. I am not ready yet to endorse it, or to vouch for its advantages. Only one thing is certain, a correction of these evils, either by change of method or by change of observance, is needed for the good name of the church and for the honor of our Lord."

Another suggestion as to a remedy is that which strongly prevails amongst the professors at Union Seminary. It is that Section IV., 77–VI., p. 24, of the *Book of Church Order,* IF EXERCISED, would provide for our present needs. "The Presbytery has power," it reads, "to receive and issue appeals, complaints and references; . . . to take special oversight of vacant churches; in general, to order whatever pertains to the spiritual welfare of the church within its bounds." In that case, we need no departure from, but only stricter adherence to, existing standards. That very "stretchable" clause, "to order whatever pertains to the spiritual welfare of the church," provides elastic enough for any extra efforts necessary. Here, then, we call for reform, not in principle, but in *practice.*

In either case, and in any case, however, the call is for radical reform. The people desire it, at least some ministers desire it, and so do those who are neither people nor pastors, the students. They do not know where they ought to go. Then, let wiser heads decide where they should be sent. For clear eyes, and cool judgment, and high ground, and broad view, are necessary to avoid sectional pride and local weakness, and to advance, as a whole, the Presbyterian division of the great army of Christ.

Subscribers who have not yet paid for Volume XIV. of the Union Seminary Magazine are reminded that the subscriptions are due, (See second page cover.) A prompt remittance on receipt of this issue will be greatly appreciated.

IV. The Seminary.

THE regular exercises of the Seminary were resumed on December 30th, after a much-enjoyed vacation of ten days.

ON January 4th, a report of the recent Conference of Theological Students at Princeton, was made by the delegates from this Seminary, Messrs. Stuart, Viehe and Walsh. Each presented a different phase of the meetings and results of that important gathering, and the last speaker brought out what he conceived to be the animating spirit or keynote of the conference.

ON January 5th, Mr. J. B. Massey, of the Senior Class, read the annual Memorabilia. This bird's-eye view of the important events which the past year has brought to the Seminary, church and world is very interesting and valuable.

REV. S. R. GAMMON, of our mission in Brazil, recently visited the Seminary. He preached in the chapel on Sunday, and delivered a series of missionary lectures during part of two weeks. The subjects of his addresses were "Christ's Ascension Charge to the Church," "Christ's Ascension Gift to the Church," and "Our Mission Work in Brazil." The lectures were well attended and thoroughly enjoyed by the students and Seminary community.

REV. I. E. YOHANNON, a native of Persia, who came to this country about five years ago, and graduated in this institution in 1900, is spending a few weeks at the Seminary. He conducted the evening service on February 1st, and on the following Wednesday delivered a most entertaining and instructive lecture on "Persia." Mr. Yohannon is preparing to return to his native land as a missionary.

ANOTHER name has been added to the enrollment of students by the arrival of Mr. S. B. Spring, of the Choctaw Nation, Indian Territory.

A PORTRAIT of the Rev. John Holt Rice, D. D., founder of the Seminary, has recently been presented by Miss Catherine R. James, of Richmond, and now occupies a conspicuous place in the library.

EARLY in the new year the somewhat alarming discovery was made that there was a case of varioloid among the students. Prompt measures were taken to prevent the spread of the disease: the patient, Mr. A. D. Watkins, was removed to a hospital, and the building thoroughly fumigated, while a general vaccination and quarantine were resorted to. These vigorous methods, under the blessing of God, resulted in an entire suppression of further trouble. This happy outcome was celebrated, upon Mr. Watkins' return to the Seminary in good health, by an entertainment given in the Library Building. Mr. Watkins and others of the students gave charming descriptions of their varied experiences during the quarantine, and the rejoicing was universal.

THE fire in Watt's Hall, the main building of the Seminary, last summer, which came so near being disastrous, is resulting in greater care being taken to prevent a similar mishap in the future. Besides the provision of more complete extinguishing apparatus, the students have been organized into a fire company of four divisions, with chief and lieutenants. Practice has been begun, and ere long a serious fire during the session will be almost impossible.

MR. J. FAIRMAN PRESTON, the Princeton man who joined with our two Union men, Messrs. Stuart and Moffett, in the wonderfully successful Forward Movement campaign of the past year, was at our Seminary the first week of February. He held no public conference, but many helpful private interviews with the students.

THE students of the Seminary have recently received a copy each of Dr. H. Clay Trumbull's book, *Individual Work for Individuals*. For these we have to thank sincerely Rev. L. B. Turnbull, D. D., Lexington, Va.

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V. Criticisms and Reviews.

THE RISE OF A SOUL. *By James I. Vance, D. D., Pastor North Reformed Church, Newark, N. J.* Published by Fleming H. Revell Company, New York and Chicago. 12mo, cloth. Net, $1.

This is the best book Dr. Vance has written. It is a strong presentation of the faith and good cheer of Christianity. Its tone is vigorous and manly. It breathes the atmosphere of a rich and abounding life. How shall we classify it? Some books gain their way by argument, the elaborate massing of evidence in systematic form, and produce conviction by the eloquence of logic. Others gain their hold on the mind, not through argument, but suggestion. The former convince and instruct; the latter clothe convictions with beauty and power. *The Rise of a Soul* belongs to this latter class. It is not a book to produce conviction. It does not rely on argument or system, but on its earnest assertion of the inspirational phases of truth. It will create splendid moods of faith and passion. It will evoke eager enthusiasms for life and duty. Its eloquence is that of the persuader, rather than that of the logician. Its method is not that of the philosopher, but of the poet. It is not an essay in theology; it is, according to its sub-title, "a stimulus to personal progress and development."

But the book has unity and consistency. The author's attempt "is to tell the story of the rise of a soil in the four experiences of 'Vision,' 'Shadows,' 'Ascent,' and 'Summit.' The first division is concerned with the prospect of the soul's possible greatness; the second with the things which obscure the prospect; the third with the steps and helps by which the upward climb is made; and the fourth with the goal and its abiding value. The fundamental law throughout is, that soul-development is neither accidental nor mechanical, but organic and rational. The enabling force by which growth is achieved is divine energy imparted through Jesus Christ and his Spirit to human life. The crowning fact is the soul 'creating its own destiny of power.'"

This is a busy age. Everybody is in a hurry, and few will take time to read an elaborate or closely-reasoned book on the subject of religion. Men must be arrested by the splendor and beauty of a thought. It is an age of epigram. This barbed arrow of truth, "shot from the tense bowstring of conviction," sinks into the mind, and becomes an impulse to right-thinking and living. Growing preachers would do well to study this book as a model. Dr. Vance is a past-master of the art of phrase-making. Thoughts depend for their power as much on their form as on their truth. A pregnant truth is a truth well stated. Epigrams, proverbs of modern life, easily remembered and profoundly suggestive, fill the book. Here are some, selected at random:

"Men make opportunities far oftener than opportunities make men." "The mission of the world's Redeemer is to enable the soul to achieve the infinite possibilities of the verb to be." "There is an ignorance which is altogether sane, and a knowledge which is folly." "Commercialism is no charity organization." "Poverty is not to be cured by the punishment of thrift." "The hours may depress, but the centuries are full of cheer." "God is dearer to the heart when he is all the heart has left." "The soul's terminals are its loves, and the way for a man to lift himself out of a bog is to set his heart on a star."

The best chapter in the book is the one on "The Sins of the Imagination." Burning with intense earnestness, it will convince the mind and arouse the conscience. It should be published in a tract form and put into the hands of every young man.

The crucial point in this book is the doctrine of the atonement. Souls cannot rise by process of ordinary evolution, but by the grace of God. The grace of God is concentrated in Christ, the world's Redeemer; and Christ's redemptive work is climaxed on the cross.

Dr. Vance is right in insisting on the doctrine as fundamental. The hopes of the book are based on a belief in a real gospel; and there is no gospel without a real atonement. Nothing is claimed for the rise of a soul which is not involved in Christ's atoning work.

It is probably true that the doctrine has "suffered at the hands of the dogmatist." Theology is not religion, but the study of religion; yet this distinction must not be pressed to the absolute divorce of fact and theory. It is difficult to know a fact of religion without some reasonable interpretation; and the atonement is the doctrine of Christianity, where, as Dr. Denny in a recent book has pointed out, this distinction cannot be absolutely pressed without error. The religious value of the atonement is involved in its theological interpretation; and it is open to question whether Dr. Vance's treatment is an improvement on the dogmatist.

Dr. Vance mentions three conceptions, which are called caricatures of the doctrine: that which makes it a means of reconciling God to man; the conception of limited atonement; and the conception which limits it to the moment of Christ's death on the cross.

Caricature is an unfortunate word for serious religious discussion, since whatever one may say of these conceptions, they are not taught for the purpose of making them ridiculous through exaggeration, which is the nature of caricature.

Dr. Vance offers us a choice between a loose view of the atonement and a loose way of stating the true view. This confusion appears in the denials of two of the above conceptions. It is difficult to discuss such a subject in short compass, but what one says should have the merit of consistency.

Is it true that God was not reconciled to man through the atonement? It depends on what is meant by reconciliation. Reconciliation may be a change of heart or a change of relation. If it is meant that God needed an atonement to move his heart to love and pity for the

sinner, Dr. Vance is right in his contention. God cannot change. The atonement wrought no change in God's heart, since he himself provided an atonement. But if it is meant that God is holy, and can forgive sin only on holy conditions; and that the atonement made it possible for God to forgive sins in harmony with the laws of his government, by changing man's relation from law to grace, then Dr. Vance is wrong. The atonement wrought no change in God's heart, but it did change God's relation to sinners; without atonement forgiveness would be impossible without destroying the integrity of the divine character and government. God's wrath is as real as his love. Holiness demands forgiveness on holy conditions. Reconciliation, in the sense of changing God's relation to the sinner, must be real, else were both guilt and redemption fictions. And if the atonement were designed to accomplish this end, it is difficult, not to say impossible, to find a better word to express it than reconciliation. Dr. Vance takes this position on page 123: "The first thing he (Christ) does for the sinner is to take him out of the prisoner's dock and exchange his prison stripes for citizen's garb. . . . God is no longer a frowning judge, with a commandment face. He can be just, and the justifier of the unjust. . . . Then Christ becomes propitiation. Propitiation is something more than justification. It is pardon. It is the sense of forgiveness. It is the discovery that in the place of the old hostility there has come into God's heart a feeling of concern for man's welfare." By these latter words Dr. Vance means to teach that atonement changed the divine heart, a thing he elsewhere denies, or practically to imply the change of relation which is described as reconciliation. And if this be true, why not say so? Why deny absolutely that God needs reconciliation to sinners?

But what was the atonement? Was it the death of Christ or the incarnation, or both? Dr. Vance inclines to the latter view, with desire, however, of giving definite place to the cross as the climax of atoning work. "The atonement has been limited to a single incident in Christ's career—to the moment of his death of the cross. Little has been made of his life and teachings." The element of originality in the modern emphasis on Christ's life is not in a better appreciation of its relation to salvation (for the church has always made much of this in preaching, however neglected in theology); but in the purpose for this emphasis, namely, to discredit and deny the substitutionary element which a reasonable interpretation of Christ's death involves. The work above described as God's reconciliation of himself to the sinner becomes real only on the assumption that it was actually accomplished in the death of Christ. If this is denied, the death loses its force, and hence the only original element in the moral influence theory has been its assertion of Christ's life and example in denial of the substitutionary nature of his death. But Dr. Vance does not believe this. To him incarnation would be valueless without the cross, since it does not definitely present grounds for reconciliation, propitiation and pardon. The cross, then, cannot be interpreted through the incarnation or life of Christ, but the

life must gain its saving significance from the cross. But if this be true, it is the death and not the life that is the burden of the gospel message. It was not incarnation, but death, that made the atonement in the mind of God. Christ was the Lamb slain before the foundation of the world. Christ did not come to preach a gospel, but to die that a gospel might be preached. And a reasonable and consistent interpretation of apostolic preaching and teaching must be found in Paul's words, 1 Cor. xv. 3: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." If the atonement has been limited to a single incident of Christ's career, namely, his death, it was not done by the dogmatists, but by the apostles. They preached nothing but the death of Christ, since they knew nothing else as the gospel. And if we have any hope for the rise of souls, it is not based on general conceptions of incarnation, nor the beauty of Christ's life, but the definite conviction that we "have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. i. 7.)

In spite of some confusion and loose statement, it is clear from this book that Dr. Vance holds this view. The elements of the true doctrine are all here. The confusion is due largely to the faults of his method, since it is quite difficult, not to say impossible, to teach the fundamental doctrines of religion in epigram.

Baltimore, Md. HARRIS E. KIRK.

MISSIONARY PRINCIPLES AND PRACTICE. A Discussion of Christian Missions and of Some Criticisms upon Them. *By Robert E. Speer.* $1.50. Fleming H. Revell Company, New York.

There are strong presumptions in favor of this book. It crystallizes fifteen years of constant reading, observation, thought, passion, active contact. In his intellectual and literary furnishing, in his circumstantial advantages, in his rare mastery of the things of the Spirit, Mr. Speer is perhaps better qualified for the task this title describes than any other living man. It is very much what those familiar with his previous writings and work would expect—an emphatic statement of its worth. To state this in another form, it may be regarded as the most generally valuable discussion of Foreign Missions which has been gathered into a single volume.

It is comprehensive. Note a few chapter-headings, illustrative of this: "Missions, Primary and Essential in Christianity," a delightfully fresh and forcible treatment of familiar principles; "Common Honesty and Foreign Missions;" "The Assumption Underlying Missionary Criticism;" "The Iniquity of Christian Missions in China;" "Minister Wu's Confucian Propaganda;" "Some Missionary Aspects of Paul's First Itineration;" "Glimpses of Life on a Persian Highway;" "Why Christianity Appeals to the Japanese;" "Two Korean Christians;" "Missionary Heroism I Have Known;" "Christ, the Desire of the Nations." "The Speedy Bringing of the World to Christ." It was a temptation

to pick out a few more, but these indicate the wide range of these five hundred and forty-five pages. Other books deal with a single biography, country, duty; the history of missions; the addresses of some one convention; or other separated aspects of the enterprise. This seems to touch on every one, and is written by a man who has them all at his command, as he shows on every page.

It is a store-house for all who, in societies, mission-study classes or pulpit work, need to prepare for effective insistence on the reasonableness and experimental justification of missionary work. It is invaluable, also, to missionary candidates, notably in such more technical chapters as "The Science of Missions," "Higher Education," etc. For circulation among the more thoughtful of those who are indifferent or hostile to Foreign Missions, the book meets an urgent need. The information it contains—given incidentally in the main—alone entitles it to a place in the Christian worker's library.

Its distinctive literary merit is a conspicuous feature. Mr. Speer's complete knowledge of the literature of missions is remarkable. But much more so is the way in which he summons not only all other religious works, but writers of every sort, to the service of his cause. Mr. Saintsbury coined the word "omnilegent" in his latest work on English Literature. Mr. Speer's omnilegent habit, and the use he makes of it, are astonishing in one so absorbed in a single purpose.

But the great thing about this masterful product of his genius, as about the man himself, is the spiritual intensity of it, and the throbbing refrain of Christ all through. With wonderfully varied and attractive repetition, he uses all the subject-matter of the book to exalt and glorify his Lord. Some of the more devotional chapters of the book are already familiar to us in other forms. But even the caustic vindications of the theory and actual achievements of missions, the almost dry dealing with details of policy, the vivid glimpses of the fields themselves, are all charged with this same burning, overwhelming, compelling devotion to the Son of God.

To repeat it, this is the most generally valuable missionary book we have. This avowed appreciation of it is written with the conscious purpose of bringing it to the attention of others who will also be delighted and taught, and made better servants of the Lord Jesus from the reading.

J. L. STUART, JR.

THEOLOGY FOR THE PEOPLE. *By the Rev. A. R. Shaw, Pastor of the First Presbyterian Church, Portsmouth, Va.* Whittet & Shepperson, Richmond, Va. 1902.

Mr. Shaw offers to the church, in this compact volume of nearly three hundred pages, an excellent compendium of theology. It is not an effort to popularize theology, proceeding upon the assumption that the people need a different kind of theology from that taught to ministers, as perhaps might be inferred from the title; nor is it a treatise on the 'new theology,' which is at the present time unfortunately gaining many adherents among the people; but it is a simple statement

of the Reformed theology of the Protestant Church. The object of the book is to present the fundamental doctrines of theology in a form convenient for the people. Most of the formal treatises are too expensive and too cumbersome for practical use by those whose time for such study is necessarily limited. Dr. A. A. Hodge, of Princeton, left two works adapted to meet this need, *Outlines of Theology* and *Popular Lectures on Theological Themes*, which are very valuable. Dr. F. L. Patton, while a professor at McCormick Seminary, also prepared an able "Summary of Doctrine," which was published in a little book called *Preparing to Teach*. These books were written by masters, and can hardly be surpassed. Some years ago the Rev. J. DeWitt Burkhead, of Montgomery, Ala., also published a small volume called *Theology for the People*, which we believe now, however, is out of print.

In calling attention to what has been done in this field, we do not mean to imply that there is no need for Mr. Shaw's book. On the contrary, we believe it may be exceedingly useful. It has virtues of its own. It is largely a compilation from the great works on theology and from the standards of the church; but the material is well arranged, the style is simple and easy, it is a convenient size for handling, and it deals in an intelligent way with all the great subjects of theological inquiry. Naturally, some subjects are more fully and better treated than others. Special attention is given to Predestination, Falling from Grace, and Baptism. We are much pleased, also, with what the author has to say upon Adoption. We do not remember to have seen this important subject more clearly and succinctly presented. The views of many good theologians are hazy upon this point, and among the people it is evidently little understood. We cannot say as much, however, for the treatment of the Atonement. What is said is sound enough as far as it goes, but the discussion is not sufficiently comprehensive nor adequate to the vital importance of the subject. We would wish to see brought out a little more clearly and strongly the nature of the *satisfaction* which the work of Christ renders to the law and justice of God. If what is said on pages 170 and 171, about precept and penalty, were added to the discussion of the atonement on pages 116 and 117, it would be more satisfactory to us.

In his desire to abridge, Mr. Shaw has marred the beauty of his work by too many omissions of words in the construction of sentences. His meaning at times is not altogether clear, and it gives his book too much the appearance of a mere syllabus. But he has prepared a useful book, which, we trust, will go into the hands of many of our pastors and people, and stimulate the study of theology, which is none too popular in our day.

RUSSELL CECIL.

THE PHILOSOPHY OF THE CHRISTIAN RELIGION. *By Andrew Martin Fairbairn, M. A., D. D., LL. D., Principal of Mansfield College, Oxford.* The Macmillan Company, New York.

This large volume is divided into two books. The chief topic of the first book is "Questions in the Philosophy of Nature and Mind which

Affect Belief in the Supernatural Person of Christ." Under this general head, he considers the subject as a problem in the philosophy of nature as affected by the philosophy of ethics, and by the presence of evil in the world. He also points out the connection with it of the philosophy of history, discussing under this head the idea and origin of religion; the causes of variation in religion; the historical religions, etc. The general subject of the second book is "The Person of Christ and the Making of the Christian Religion"; and in this connection he discusses Christ as he appears in the synoptic gospels; the creation of the Christian religion by the interpretation of the Person of Christ, and the religion of Christ and the ideal religion.

There is much in the book of great value. Much that he has to say about evolution, about ethics, about the problem of evil, about the death of Christ, and many other subjects, is very suggestive and instructive. There is a good deal in it, however, of a contrary character. His strictures on Calvinism, for instance, are little better than caricatures. His theory of the will, which is thoroughly Pelagian, is defended by arguments so insufficient that we are surprised to find them in such a work. His declarations in regard to God's obligation to deal mercifully with evil after it had come into the world are surprising: "Evil was the mute but potent appeal of the creation to the Creator not to forsake the works of his hands; and was it not an appeal his own very honor bound him to regard?" "To allow evil to become and to continue without any purpose of redemption—*i. e.*, to leave it as an ultimate fact and the final state of created existence—were to us an absolutely inconceivable act in a good and holy and gracious God." Much other objectionable matter might be noted.

The style of the author, both in this book and in his other well-known work, *Christ in Modern Theology*, is too often obscure, leaving the reader in doubt, after much searching, what he really means. In his preface to this work, he thanks a friend "for the many emendations in style and expression he has suggested." It is not surprising that his friend found occasion to make "many emendations" of this kind, and it is to be regretted he did not make a good many more.

G. B. STRICKLER.

THE DEATH OF CHRIST; ITS PLACE AND INTERPRETATION IN THE NEW TESTAMENT. *By James Denny, D. D.* A. C. Armstrong & Son, New York.

Dr. Denny is Professor of New Testament Language, Literature and Theology in the United Free Church College, Glasgow, Scotland. He here presents to the public a work of great value. He traces the subject of Christ's death through the whole of the New Testament Scriptures in a most satisfactory and interesting way pointing out what the sacred writers teach about it. As occasion offers, he refutes erroneous theories in regard to the atonement, and answers objections to the true theory, and does both in a most scholarly and conclusive manner.

The author believes that the critical investigation of Scripture, which has been the task of the last two generations, necessitates a fresh discussion of the subject in the light which it contributes; and also that, in much current preaching and theology, it has not the place assigned to it in the New Testament. He points out, in a very clear and impressive way, that many who have much to say about the atonement, come far short of giving it the prominence and the meaning which Christ and his apostles give it.

It is a great gratification to see so able and so orthodox a book, on so vital a subject, coming from a quarter whence, on account of the too great indulgence of radical criticism, something very different might have been expected.

It is printed in handsome style by Armstrong & Son, of New York, and would be a very valuable addition to any minister's library.

G. B. STRICKLER.

CHRISTIAN SCIENCE AND THE GOSPEL. *By the Rev. George Francis Greene, D. D.*, Cranford, N. J.

This sermon was delivered recently by Dr. Greene to his congregation in Cranford. He begins his discourse by making certain concessions to Christian Science. "Let us acknowledge," he says, "that Mrs. Eddy and her followers have hit upon a great truth in the department of therapeutics, relating to the influence of mind over body in the cure of disease." This concedes to them merit, however, which they do not possess. What they teach is not that mind has power over the body, but that there is no body over which the mind can have power. "Matter is the error of mortal mind." "Nothing we can say or believe regarding matter is true, except that matter is unreal." (*Science and Health*, p. 173.) "Man is never sick, for mind is not sick, and matter cannot be." (Page 392.)

He concedes, also, that "these people, in their intercourse with one another, make much practically of the grace of brotherly love." The fact is, they ascribe to God, and seem to be cultivating in themselves, a sort of good nature that does not simply overlook sin in men, but fails even to see that it has any existence, and so overlooks moral distinctions, and this is as far removed from the holy love of the Scriptures as right is from wrong. "That which God created was good, and he made all that was made. Therefore, the only reality of sin, sickness or death, is the awful fact that unrealities seem real to human belief until God strips off their disguise." (*Science and Health*, p. 468.) Sin has no existence, then, except in *erroneous* human belief!

The sermon contains the following bit of information concerning Mrs. Eddy herself, which the reader may be interested in reading:

"She is an old woman, now living in Concord, N. H. During the adult period of her life, prior to the age of fifty, her business was in part, so far as I can learn, that of a spiritualistic medium. In early womanhood she married a Mr. Glover, who subsequently died, and was buried in Wilmington, N. C. In due time she took to herself a second

husband, a dentist by the name of Patterson. This gentleman appears to have failed to know a good thing when he saw it, for he ran off with another woman, and his unhappy spouse solaced herself by securing a divorce. Shortly after securing her decree she married for the third time, the favored gentleman being one Asa G. Eddy. The union, however, proved unhappy; nevertheless, twice the strong-minded wife claims, I understand, to have raised him from the dead after he had ceased to breathe; though the third time, for some unexplained reason, she allowed him to remain dead—a case, possibly, of a poor fellow getting into a state where the wicked cease from troubling and the weary are at rest. She is not supposed to approve very highly of marriage among her followers; but she has been a considerably married woman herself."

The sermon seems to have made considerable impression, not only because of the important truths it contained, but because the author was able to appeal to some disastrous effects of Christian Science within the personal knowledge of his hearers. G. B. S.

THE MINISTRY OF THE SUNDAY-SCHOOL. *By T. Harwood Pattison, Professor in Rochester Theological Seminary.* 12mo, 272 pages. Price, $1.00. American Baptist Publication Society. 1902.

A pleasant book is this to handle and to see. If the paper be a little heavy, the margins are wide and the type good. It is well indexed. The seven chapters were originally seven lectures delivered in Regents' Park College, London, and in Hartford Theological Seminary. The chapters are entitled "The Bible and the Child," "The Sunday-School in the Eighteenth Century," "The Sunday-School in the Nineteenth Century," "The Minister and the Young People of the Congregation," "The Minister and the Sunday-School," "The Minister in the Sunday-School," and "The Sunday-School and the Twentieth Century." With vigor he sketches the training of the Hebrew child in ancient Israel, at home and in the synagogue, and says, "The Sunday-school of to-day is in direct line of succession from the Bible-school of the Jewish synagogue." Passing to the New Testament, he finds "no material change in the view of infancy, childhood and youth, as God sees them." Crossing the ages and the ocean, he gives a review and criticism of the New England Puritan attitude towards childhood, its doctrine and practice. "The extreme emphasis which the Puritan clergyman placed on a corrupt nature in the child would be likely to befog him as he looked at children themselves," he writes. They tell us that no such "extreme emphasis" is laid on this doctrine thereabouts these days, and there has been in late years some anxious discussion as to the decay of evangelical religion in rural New England. He thinks that this Puritan religious training had the understanding too exclusively in view at the expense of the emotional nature. He pleads earnestly that the whole child shall be brought under the direct influence of the Bible. How true is he when he says "the crown and consummation of Christian nurture is not an ability to repeat in their order all the books of the Bible, or to pass examinations on Scripture geography,

or on the lives of the Herods. These are but things which accompany salvation. What we must aim at supremely is the development of the Christian life." In the eighteenth century, he thinks the two chief causes which led to the establishment of the Sunday-school were "the impulse of human sympathy" and "the evangelical revival." His account of the early promoters of this work is lucid and sympathetic. The tide of interest ebbed in the beginning of the nineteenth century, caused, our author thinks, by "secular education," "political conditions," "the growth of cities and increase of child-labor," and "inadequate organization." In the same century the tide rose again, and has rolled into the twentieth century, with a volume and power never dreamt of before, due to "better organization" and "better teaching," and—may he not have added—to a changed conception of the religious capacity and possibilities of childhood? His treatment of the minister's relation to the children of his congregation is thoughtful, fresh and very suggestive. He believes that the minister is the pastor of the Sunday-school, and comes into vital relation to the pupils as their spiritual guide, to the officers by his counsel and supervision, to the teachers by his intellectual stimulus and spiritual power. Our author believes that the minister should be *in* the Sunday-school, where his power may be felt constantly in every person and every plan and every exercise. "Let the minister be there," he exclaims. A little visit at the close of the session is better than none. But such presence subjects a minister to the danger of doing something peculiar, as when a pastor once, coming into his school just as the superintendent was bringing an irrelevant talk to a close, caught the word prayer, and immediately urged the children to stay to church, because the subject of their lesson fit so well into his sermon on prayer. The lesson had had no special connection with prayer. In his last chapter he has some interesting and suggestive things to say. His conclusion is, "The minister lives for the future in caring for the young life of the congregation."

This book will do any one good; it is interesting, informing, suggestive, stimulating. Young minister, buy it; read it; assimilate it.

A. L. PHILLIPS.

SAMUEL THE PROPHET. *By F. B. Meyer, B. A., Author of "John the Baptist," "Shepherd Psalm," "Our Daily Homily," etc., etc.* New York, Chicago, Toronto: Fleming H. Revell Company. London and Edinburgh.

This is a new volume in the *Old Testament Heroes* series, by the same author, and similar in character and design to those already issued.

The book is intended to be practical and devotional, and will be welcomed by a large class of readers. We do not question the usefulness of works of this character, but certainly they do not tend to make one "mighty in the Scriptures." No attempt whatever is made to deal with the difficulties of the narrative, or to make clear its obscurities.

For instance, while Saul occupies a position in the book second only

to that of Samuel, no allusion whatever is made to the difficulty arising from the fact that while he was apparently a young man at his accession, yet in the War of Independence, which upon the face of the narrative follows soon after, Jonathan, his son, is a tried warrior.

In speaking of Saul's failure to wait the appointed time for Samuel at Gilgal, the statement is made that this appointment was made "three years before," but no intimation is given as to the ground for this statement. In the same connection, Saul is represented as saying to the priest who still lingered by the ancient site where God had been worshipped in former days, "Bring hither the ephod, and let us offer the sacrifice" (p. 160), but fails to explain what ephod is referred to, and what its relation to the sacrifice was. From the fact that the name of one of the sons of Saul was compounded of Baal, he draws the unwarrantable conclusion that there was an admixture of Baal worship in his family (p. 204), unmindful of the fact that in the early days of Israel, Baal was a very common name for Jehovah, and was so used constantly until, by reason of its evil associations, its use was forbidden by God himself. (*Cf.* Hos. ii. 16, 17.) The objectionable views of the author are by no means prominent in the book, and while it could not very well be classed as "strong meat," it will doubtless prove helpful to those who are not of an investigating turn of mind.

T. R. ENGLISH.

THE REPRESENTATIVE MEN OF THE BIBLE. *By George Matheson, D. D., LL. D., F. R. S. E., formerly Minister of the Parish of St. Bernards,* Edinburgh. New York: A. C. Armstrong & Son, 3 and 5 West Eighteenth Street. London: Hodder & Stoughton. 1902.

At the first glance we would infer from the title that this was simply a discussion of the leading Bible characters, similar in character and design to many volumes, more or less familiar, dealing with the same subject; but it appears that the term Representative is not used loosely, but to convey a specific meaning. In the preface, we are informed that it has reference to the men who "represent phases of humanity, irrespective of place and time." The author proposes to look upon these bits of biblical narrative as so many *portraits,* each designed to convey some definite idea to which the artist seeks to give expression. He does not propose to ask who the artist was, nor whence he obtained his material, nor how much historical truth there might be in these portraits; but simply to ascertain, by looking at the portraits themselves, what idea the artist meant to convey.

In a Grecian gallery one would naturally expect to find Grecian portraits. In a Chinese gallery the portraits proclaim that the artist and his subjects are alike Chinese; and we would naturally expect to find here Jewish characteristics; but our author contends that the features here portrayed are common to the human race, and that these men are representative, not of the Jewish people, but of humanity; that they are not special, but universal types, and that they portray, not the heroes of Israel, but *man* in every age and clime.

The first character dealt with is naturally the father of the race. The chapter is entitled "Adam the Child," and the author undertakes to show that the writer was attempting to depict the representative child, "photographing that artlessness of thought, that naivete of expression, that simplicity of action, which belongs to the child normal, the child universal." In like manner we have "Abel the Undeveloped." Mark you, Abel is not held up simply as an example of those who are cut off in the midst of their days, but as a *type* of the undeveloped. "If the figure of Adam represents the child, the figure of Abel represents the man arrested in his youth. He stands for the life interrupted, the life cut short. . . . He has come down to us as the type of the unsurviving class, of the unfit class, of the invalid class" (p. 47).

In a word, the writer was not thinking so much about Abel, but wanted to portray for all time the man whose development has been arrested, and simply used Abel to convey the idea.

Beyond all question, the work has been cleverly done, and no man of ordinary ability could have written the book. On every side we see evidences oi subtle analysis and wide generalizations; but, in our judgment, the author has undertaken the impossible, and much of it is fanciful, and unsupported by the facts in the case. It reminds us of one looking in the fire, and finding there faces and objects which have no existence save in the imagination. In spite of all this, however, the book is unusually interesting, full of helpful thoughts, and very suggestive. We may be greatly helped by an intelligent guide, who points out the salient features of a picture, without committing ourselves to his view of the aim of the artist. T. R. ENGLISH.

THE CHRISTIAN POINT OF VIEW. Three addresses by George William Knox, Arthur Cushman McGiffert and Francis Brown, Professors in Union Theological Seminary, New York. New York: Charles Scribner's Sons. 1902.

These three addresses, entitled respectively, "The Problem for the Church," "Theological Reconstruction," and "The Religious Value of the Old Testament," were delivered in Union Theological Seminary, New York, within one academic year, and because they were so closely related in theme and attitude, were published together.

The first two addresses begin by emphasizing the fact of a deep-seated unrest in the church. According to these witnesses, the church is completely at sea, not knowing what to believe, and unable to testify —for the simple reason that she has no certain message to deliver.

The problem referred to in the title of the first address has no reference to those questions of doctrine and polity which have been so warmly debated in the past. It is not the burning question of Inspiration, or the authorship of the Pentateuch, but one far more important and fundamental, and that is, "What think we of God?" According to this writer, the church is in search of a God whom she can believe in and worship, having lost faith entirely in the God whom our fathers worshipped, and until she has found one to her notion, she cannot, of

course urge his claims upon the world. For a half century past, it is asserted, the battle has been going on, "with science victorious all along the line," and the address intimates that the battle has just begun. How many decades and even centuries it may be before the church is ready to take up again her work of evangelizing the world we are not told.

We knew that these men, claiming to be "masters in Israel," were at sea as to many questions, but it is rather startling to find a confession that the church is without a God!

Coming now to the question as to how we are to arrive at a knowledge of God, we are told that it is through Christ, but it soon becomes evident that our conception of God is to be taken exclusively from certain statements of our Saviour, notably some half-dozen taken from the Sermon on the Mount. All else is ruled out, "even the inspired utterance of prophets and apostles." Let us see now the result of this process.

Says the lecturer, "To sum up: the church sees God in Christ. The essential perfectness of God is shown in forgiveness, love and blessing."

Look at these last three terms again, and see if they convey an adequate idea of the character of him whom Christ came to reveal. If so, the church has another problem on her hands, and that is to show how our Lord could so far forget himself as to speak in the way he is represented as speaking in the twenty-third chapter of Matthew. How could he, who came to reveal God, threaten men with "the damnation of hell"? How could he tell them that, "Except ye repent ye shall all likewise perish"? How could he explain his own death? We opine that the church is not yet ready to fall down and worship such a God, and as for ourselves we prefer to worship one who is just and holy, as well as forgiving and kind, and we will yet "fear him who is able to cast both soul and body into hell."

In the second lecture it is maintained that "the constructive principle in Christian theology must be the life-purpose of Jesus Christ," and that life-purpose is declared to be "to impart to other men, his brethren, the most precious possession of his life—the knowledge of, and faith in, his Father God—and so bring them salvation." This theology, it is maintained, "should be based, not chiefly merely, but *solely* upon Christ. In the beginning of the lecture it is asserted that modern missions have "broken down forever the old, selfish and comfortable doctrines of election, and the old, narrow interpretations of the gospel, and have set many to wondering whether a knowledge of Christ is really necessary to salvation, and whether Christianity is really God's only revelation to men in these latter days," and yet in the conclusion it is urged that our ears must be shut to all else save Christ, and the teachings of prophets and apostles are nothing worth. Seeing that all of our knowledge of the historic Christ comes to us through the testimony of prophets and apostles, it does seem just a little hard on them to tell them that we believe in the Christ of whom they testify, but as for themselves they did not know what they were talking about.

The lecture on the "Religious Value of the Old Testament" is somewhat disparaging to that portion of God's Word, but there is less that is objectionable in this lecture than in the two preceding.

As we read these discourses, the question arises, why these men continue to send out young men from that institution for the avowed purpose of preaching the gospel, when, according to their own statement, the church has not yet found God? "If the light that is in thee be darkness, how great is that darkness!" T. R. ENGLISH.

FOUR PRINCES; OR, THE GROWTH OF A KINGDOM: A Story of the Christian Church Centered Around Four Types. *By James A. B. Scherer, Ph. D., founder of the Evangelical Lutheran Mission in Japan; Teacher in the Theological Seminary of the United Synod; Pastor of St. Andrew's Church, Charleston, S. C.* Pp. 276, duodecimo. Philadelphia and London: J. B. Lippincott Company. 1903.

The author truly believes that Christianity is a world-fact of vast dignity and grandeur. He thinks that it is worth while to trace "a brief, but clear outline of its growth," and he says, in his preface, that "to this end our story shall be energized with flesh and blood. Men, and not periods, will mark our progress. In a word, I propose that we turn our eyes on four great men, in four widely separated ages, and seek to crystallize our thoughts around them in such a way as that, when we have done, we shall see more clearly, as an actual historical entity, 'the church of the living God, which is the pillar and ground of the truth.'"

The four princes of whom he writes are Paul, Constantine, Bernard and Luther. Thirty-five pages are nominally devoted to Paul, forty-six to Constantine, sixty to Bernard, and ninety-three to Luther. Not unnaturally, therefore, the several parts are found to increase in interest in succession. The treatment of the history under the head of Paul was too meagre to be of striking interest. That which is presented under Constantine is more vivid and interesting. That under the name of Bernard is fraught with deeper interest, while the pages under the caption, "Luther," are the most interesting in the volume.

We are not at all disposed to deny that a large part of history can be written so as to be biographical, but we do not believe that any good, clear outline of the history of the Christian Church can be constructed by writing even adequate biographies of these four men. Is Constantine a real type of the church from his age to 800 A. D.? Is Bernard of Clairvaux, in his origin, life and influence, the history of the period 800 A. D. to the time of Wycliff? The author himself, in comparing Bernard and Luther, page 233, says of the former, "His story, therefore, remains a mere biography—it is not history; the record of a career, not of a movement. He became a model, but he never became a life. He was an example, but not a seed." We are not now concerned with the correctness or incorrectness of this judgment, but with the author's virtual position here that Bernard is not one in whom a great ecclesiastical movement went on, not one whose history is the history of the church of the time.

The author's effort to give an outline, around these four great names, of church history is not very successful. There are not a few paragraphs which give accounts of things in no way connected with these great names. And in order even to an adequate outline there is need for hundreds of paragraphs which have been given no expression. The book produces, at times, an unhappy impression on the reader, as making the effort to do two things not easily, naturally and successfully done together.

There are not a few misleading statements. For example, on page 46 the reader would naturally infer that Paul was, perhaps, the first Neronian martyr. Having given an account of Paul's death, the author goes on to speak, further, of Nero, and says, "Nero's lust for blood was by no means satiated with a single Christian murder." He then proceeds to tell of the great slaughter of the Christians in Rome. On page 49 he says, "Not until forty years after Nero's death were Christians recognized [*i. e.*, by the emperors] as forming a distinct society, and made legally liable to specific persecution, on the ground either of impiety or of opposition to the public good." Dr. Scherer ought to read Ramsay's *Church in the Roman Empire Before* 170 *A. D.* He would probably conclude that it is practically certain that under the Flavian Emperors, Christians come to be recognized precisely as he says they were not. We believe he takes a mistaken view of Trajan's rescript to Pliny, on page 50, and when, on that page, he says, "Under this same law, Christians were regarded for more than three centuries as enemies of the public weal," he makes a slip, and contradicts himself. In 311 A. D., when Constantine issued his edict of toleration, Trajan's rescript ceased to have force. Hence, from his point of view, he should have said, "For more than two centuries," etc.

On page 68, in discussing Constantine's vision of the cross, he makes a sort of comparison of it with Paul's vision on the way to Damascus—a comparison better not made. On pages 88, 89, there appear small inaccuracies in speaking of the work of the second and third Ecumenical Councils. On page 126 he makes monasticism a sort of Protestantism. In certain of its accidents it may have been, but in no essential. He tends to give too much credit to monasticism. *E. g.*, he says, page 127, "So also (to anticipate) it is unquestioned that Roger Bacon, a Franciscan friar of the thirteenth century, is the pioneer of modern science." He was that in spite of his being a Franciscan. His joining the order was the greatest mistake of his life. He had hoped that the order would help him publish his works, but seven years after joining it we find him forbidden to lecture by Bonaventura, the General of the Franciscan order. The Franciscan order never expressed itself in Roger Bacon's scientific studies. The author makes Abelard to be the "greatest thinker" of his time, and the "greatest of the schoolmen" (pp. 130, 131), which we do not believe to be a correct judgment.

We have noted eleven statements which strike us loose, or inaccurate, or one-sided, or unscientific in the treatment of Luther, but space fails us to go into details.

We wish to *declare* that, notwithstanding the faults found, we have derived real pleasure from the reading of this book, and commend it as entertaining and instructive and helpful reading.

THOS. C. JOHNSON.

RAYMUND LULL: FIRST MISSIONARY TO THE MOSLEMS. *By Samuel M. Zwemer, D. D., F. R. G. S., Author of "Arabia, the Cradle of Islam," "Topsy-Turvy Land," etc.* Price, 75 cents, net. Funk & Wagnalls Company, New York and London. 1902.

This is the biography of a man of eminent genius, vast and varied energies, wonderful attainments in all the departments of the knowledge of his day, extraordinary power of literary and inventive productivity, singular devotion to Christ, phenomenally clear views of scriptural truth, although he lived in the mediæval twilight of the thirteenth century, and a long and eventful life. He was a poet, a scholar, a philosopher, a chemist, a mariner. Some writers accredit him with the independent invention of the mariner's compass. One of his biographers states, "that his written works number four thousand." "Of his writings in Latin, Catalonian and Arabic it is said that one thousand were extant in the fifteenth century. Only two hundred and eighty-two were known in 1721 to Salzinger of Mainz." But the things for which his memory deserves to be kept everlastingly fresh are his conception of the character of true missionary effort, and his sense of obligation to missionary effort.

Raymund Lull was born in 1236, of noble stock, at Palma, in the Spanish island of Majorca. For about thirty years he lived the life of luxury, to which he was born, a life of relative indolence and sensuality, and of poetic trifling. When in the act of writing a sensual song, addressed to a beautiful matron, who had nobly rejected his base approaches, the thought of Jesus the crucified came over him. He was so powerfully affected that he had to put his unfinished poem aside. A week later he again took up the effort to finish the song—his "plea of an unrequited lover." But again there appeared before his imagination the image of divine love incarnate. This struggle went on for three or four weeks. The sad form of Love incarnate amidst the agonies of the cross fixed itself indelibly on his imagination. He soon conceived the purpose of devoting himself to the conversion of the Mohammedans. He sold his property, set apart a portion to the maintenance of his wife and children, and devoted the remainder to the execution of his great purpose. He expended his energies in behalf of missions in three ways, viz., he devised a philosophical or educational system for persuading the Mohammedans of the truth of Christianity. He endeavored to rouse the great ecclesiastics and princes of Europe to the duty of founding missionary colleges for training men in Arabic and other languages, and actually succeeded in having three such colleges founded. Finally, he went himself and preached in Mohammedan lands.

It is a singular beauty in him that in an age when the church was

using all kinds of weapons in its warfare, and when the only sort of mission which it cared to send into Mohammedan lands was a crusade, he held an almost apostolic view of the means by which the church is to be spread. He proposed, as has been seen, to win Moslems by the truth—by teaching the truth and living the truth.

He was perhaps the grandest missionary between Paul and William Carey. Not above his age in all respects, in most respects he was centuries in advance of it; and finds no true successors till modern times. His motto was, "He who lives by the Life cannot die." His place in history proves the truth of his motto. It is this part of his life that keeps him before the world to-day, and makes him bear fruit more and more.

The present biography is by a man who has been for twelve years a missionary to the Arabs, a "lion-hearted missionary," he has been called. He is a scholar and a man of parts. His unpretentious little volume reads with the interest of a novel, making the impression meanwhile of unusual historical exactness. May ten thousand times ten thousand buy and read, and thus be drawn to a life of deeper devotion to the *Life by which, if a man live, he cannot die!*

The introduction is by Mr. Robert E. Speer.

THOS. C. JOHNSON.

OFFICIAL REPORT OF THE HISTORY COMMITTEE OF THE GRAND CAMP, C. V., DEPARTMENT OF VIGRINIA. *By Hon. George L. Christian, Chairman.* Read at Wytheville, Va., October 23, 1902, and published by order of the Grand Camp of Virginia.

This is an important contribution to the history of the War Between the Sections. Judge Christian here shows "that neither Mr. Davis nor any department or representative of the Confederate Government was responsible for the establishment of Andersonville, Salisbury, 'The Libby,' and 'Belle Isle,' in the South, and for Camp Douglas, Gratiot Street, Fort Delaware, Johnson's Island, Elmira, Point Lookout, and other places in the North, and for the sufferings therein, as heretofore charged by our enemies, and that the Federal Government, through Edwin M. Stanton, H. W. Halleck and U. S. Grant as its representative actors, was directly and solely responsible for the establishment of these places, consequently for all sufferings and death which occurred therein."

The report is a worthy member of the very able and instructive series to which it belongs. THOS. C. JOHNSON.

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I. Literary.

THE PASTOR AS A LEADER.

By Rev. Thos. R. English, D. D.,
Professor Pastoral Theology, Union Theological Seminary, Virginia.

The church is an organization, having members, officers, and rules. It is not merely an aggregation of individuals, but an army brought together and trained for the establishment of Christ's kingdom upon earth. The local church is a company, so to speak, in that army, and the leader and commander thereof is the pastor. As a leader there are certain duties devolving upon him, and upon the proper discharge of these duties will depend, in a large measure, the success of that church.

First, then, the pastor must *plan* for his church. If its efforts are to be intelligent and well directed, there must be some one to do the thinking, and to plan the campaign. There is no one so well fitted for this work, by his position and training, as the pastor, and if he fails to do it, the church will probably drift along aimlessly, or some incompetent hand will lay hold upon the helm. He must thoroughly acquaint himself with the work to be done, the conditions to be met, the resources of the church, and will plan to accomplish the very best results with the means at hand. Just here many pastors fail; and while they may be able expounders of the word, and faithful in looking after the individuals of the flock, yet, by reason of the lack of a masterful leadership, the energies of the church are dissipated, and it accomplishes little in advancing the kingdom of God.

In the second place, the pastor must *train* those under his

care. Most persons unite with the church with a vague idea of being benefited thereby, while the idea of service is far in the background. The recruit may be greatly benefited personally by his connection with the army, but he is enlisted and trained for the service of his country. It behooves the pastor, then, to instil into the minds of the members the truth that they are called unto work and warfare, and to instruct them systematically and ceaselessly as to the nature and obligations of Christian service.

It is not enough to urge upon them the necessity of doing something, but it will be necessary for him to tell them more or less in detail *what* they are to do, and how to get about it. From the nature of the case, he will have to spend much time in cutting out work for others, and directing their personal efforts. With certain obvious exceptions, it is a good rule for a pastor never to do himself what he can get some one else to do. It may be easier for him to do it himself, but the more successful he is in putting others to work, the more will be accomplished in the end. A one-horse church is always a poor affair, even though the pastor himself be the horse.

The best results are usually obtained from organization, and the pastor needs executive ability. It does not follow from this, however, that the chief business of the pastor is to organize societies, guilds, brotherhoods, etc., until the letters of the alphabet have been exhausted; for be it remembered that organization is but a means to an end, and the question is not how many societies have been organized, or what proportion of the membership is thus enlisted, but what results have been accomplished. It is our firm conviction that in many cases the church has been well-nigh organized to death, and its energies all expended in preparation for work. Many a church resembles a dissected corpse—with all its muscles, nerves, bones, etc., segregated, and neatly labled—rather than a living body, with its parts all mingled together, and scarcely distinguishable, but doing its work with wonderful efficiency.

Organization, so-called, is the fad of the day, and is urged as a sovereign panacea for the ills of the church, but its inherent weakness will sooner or later become manifest, and the curious will be puzzling over the meaning of the X. Y. Z.'ε, which now so plentifully besprinkle the pages of our religious literature.

A third duty of the pastor as a leader is that of *ruling.* Whilst his position gives weight to his opinions and wishes, he must avoid "lording it over God's heritage." He is no autocrat, and must exercise authority in conjunction with others. The wise pastor treats the other members of the session with respect and deference, and strives to make them feel that they are not his inferiors and servants, to carry out his wishes, but his colleagues and advisers, sharers with him in his grave responsibilities. The inefficiency of the eldership is largely due to the way in which it has been ignored, for it is a law of nature that an unusued member soon becomes atrophied. To this relegation of the eldership to obscurity is doubtless due, in part, the almost total lack of discipline. When everything else is left to the pastor, it is not to be wondered at that the elders leave this unpleasant duty to him also. From the nature of the case, he cannot perform it, and it is consequently left undone. Discipline is essential to the well-being of any church, as it is in an army, and he is a wise pastor who can enlist his elders in this work, while he himself remains in the background. It has been found to be a good plan for the pastor, at each stated meeting of the session, to call upon each member in turn to report any case calling for investigation which may have come to his knowledge.

While it is important for the pastor to keep in closest touch with every part of the work of the church, let him beware of trying to "run" the church. He should be acquainted with the work of the diaconate, but he is not a deacon, and let him beware of meddling with their methods, save in the way of respectful suggestions. He should be in closest touch with the Sabbath-school, but, unless he is the regularly appointed superintendent, which he should not be save in exceptional cases, let him not interfere with the management, nor usurp the function of the lawful head. A "bossy" pastor is an abomination, and when some sturdy elder gives him a gentle hint to mind his own business, the rebuke is well deserved.

While the pastor is not to usurp authority, he must be equally careful not to delegate his rightful authority to others. It sometimes happens that a pastor invites a revivalist into his pulpit, perhaps without consulting the session, and then "turns over the meeting" into his hands to be conducted as he sees fit. We

respectfully submit that he has no more right to do this than a captain has to turn over his ship to some man who imagines that he knows all about navigation. Let the pastor especially beware of *experts* and *specialists,* who wish to take the reins for a little while just to show a "moss-back" pastor how to do it. Get all the help you can, from every source you can, but hold fast to the reins. The question of inviting another minister who may be present to preach is often an embarrassing one, but while all courtesy must be shown, the pastor must bear in mind that he owes something to the people of his charge, and to the cause of Christ, and should not hesitate to omit such an invitation, should the facts demand it, even though offence be given thereby. Especially is a pastor under obligation to protect his people from ecclesiastical tramps, and from the numberless irresponsible cranks, who have "causes" to present, and incidentally, *axes to grind.*

In the fourth place, the pastor must seek to keep his church in closest touch with the body of Christ, as represented by his own denomination, and also by the church at large. The selfishness inherent in human nature manifests itself in the church as well as elsewhere, and there is always a temptation to keep in view the welfare of the local organization, rather than that of the whole. When the question uppermost in the mind of a captain is not how his company can best contribute to the success of the army, but how it can secure a position safe from shot and shell, or attract most attention to itself, the result can be easily anticipated. Is it not true that some pastors, unconsciously perhaps, pander to this selfish spirit, and seek to build up a local organization to the manifest loss of the cause of Christ! Should not the pastor, on the other hand, avail himself of every opportunity of inculcating the idea of the unity of the church, and insisting that the welfare of the body is of far greater importance than that of a single member! How immensely would the efficiency of the Presbyterian Church be increased if each individual church could be brought to realize that it was only a company in a great army, and not an independent command! With a form of government recognizing and emphasizing this unity of the body, it is a little remarkable that one of the most serious obstacles to the efficiency of this church to-day is the *practical independence* of the individual churches, resembling

more an aggregation of bands of volunteers than an organized and disciplined army.

In the fifth place, it is incumbent upon the pastor, as the leader of his people, to set them an example of practical godliness and genuine consecration. The good shepherd goes before his flock, and shows them the way, and the successful captain always says, "Come," and not, "Go." The charge made against the Pharisees was that they "bound heavy burdens and grievous to be borne, and laid them on men's shoulders, but they themselves would not move them with one of their fingers." It sometimes happens that a pastor holds up to his people a high type of piety, and insists that they seek to attain thereunto, and yet apparently makes no effort himself in that direction. Sometimes, for instance, he will urge very strenuously the duty of Christian giving, and yet give little or nothing himself. We recall in this connection the remark made by an officer in a large church to the effect that his pastor was good at getting others to give their money, but that no one ever heard of his giving any of his own. Probably he was mistaken in this, but it emphasizes the fact that the pastor is expected to practice what he preaches. "Your actions speak so loud that I can't hear what you say," said some one to a speaker; and the most powerful and effective sermon a pastor can preach is that of a godly, consistent life. As Saul stood head and shoulders above all the men of Israel, so should the commander of an army tower above every man in it, not only in knowledge and skill, but also in courage, fidelity, and patient endurance; and so, too, should the pastor excel those under his charge in every Christian grace. There is good reason to fear that a kind of *official piety* on the part of the pastor is too often mistaken for vital godliness, and saying takes the place of doing, and urging the duty of self-sacrifice takes the place of the sacrifice itself. It is our deep conviction that the pulpit, as a rule, excels the pew in knowledge far more than it does in genuine piety. Now, if the pastor is to be a true *leader,* he must first of all cultivate his own piety. He must be "an ensample to them that believe, in word, in manner of life, in love, in faith, in purity." He must show them how a Christian denies himself, how he pays his debts, keeps his engagements, observes the Sabbath, contributes of his means, forgives his enemies, etc. He must be able to say with Paul, "Be ye *followers of me,* even as

I also am of Christ." Let him listen to that pertinent and soul-searching challenge of the apostle, "Thou, therefore, which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest that a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonorest thou God?" (Romans i. 21–23.)

It is a solemn thought that the pastor practically sets the pace in spiritual things for his people, and as he is so they will be also. If he is cold and careless in the performance of his duties, so will they be also. If he be revived, a revival will almost certainly follow among them, and if he is on fire he is morally certain to set them on fire. A pastor may have all the other qualities of a leader, but if he fails here, all else will be in vain.

In the last place, he must take the lead in *aggressive work.* Much time must necessarily be spent in training and drilling, but it must not be lost sight of that there is an enemy to be met and overcome. The church is responsible, first of all, for the salvation of the unsaved at its very doors, and one of the burning questions of the present day is "how to reach the masses." As suggested in a former article, the best way to reach the masses is to reach the individuals composing it.

Personal and individual effort upon the part of pastor and people we believe to be the most effective method, and yet this does not, by any means, exclude organized effort. Only a short while since, the aggressive work of the church manifested itself largely in "gospel services," conducted, for the most part, by unordained men; and the land was flooded with so-called "evangelists." So completely did this idea take possession of the popular mind that an organized church had almost to apologize for its existence, being regarded oftentimes as a hindrance rather than a help, and the ordained minister was regarded with something akin to pity, as one most sadly handicapped. Experience has demonstrated the futility of this plan, and at the present the "institutional church" has the floor. The scope and extent of this work is very different in different localities. In some cases, the church undertakes to do *everything* for the individual—in one case, at least, providing even a dancing-school for those who desire it. Even in our own conservative church, one church at

least is reported as engaging to supply situations for all the unemployed, and so performing the functions of an employment agency. In our view, this is a total misapprehension of the mission of the church, and the church that attempts to do everything will most likely end in doing nothing. That the ends aimed at are most important, and that it is incumbent upon Christian men and women to do these things is readily granted, but that the church *as an organization* is to undertake this is a fatal mistake. This theory lays the emphasis upon man's *misery,* rather than upon his *guilt,* where Christ and the apostles laid it. It seeks to save the *sufferer,* rather than the *sinner.*

Carried out to its logical conclusion, this theory leaves no room for any other organization, and would dispense even with civil government. Wrong in theory, in spite of all claims to the contrary, the evidence of the success of this plan is not at all convincing. In a recent issue of *The Independent,* a writer, who has had large experience in this work, declares that one form at least of this effort has proven a complete failure, and that out of a club of one hundred and thirty men, organized as a feeder of the church, just *one man* crossed the threshold of the church next door in a year; and out of a club of six hundred men, just one was confirmed in two years. If the church will but confine itself to the great work for which it was called into existence it will have its hands full of blessed and fruitful work, but if it permits itself to be side-tracked by these minor issues it can only end in disaster.

Let the pastor, then, as the leader of his church, confine his efforts to the work of bearing witness to the truth as set forth in the gospel, leaving the work of ministering to the physical wants of men to individuals, and other organizations. Let him be a local evangelist, the leader of his church in home mission work. Let him seek to bring the gospel home to those who are not disposed to seek the gospel in the ordinary place of worship, establishing preaching stations, cottage prayer-meetings, Sabbath-schools, etc., enlisting, as far as possible, the aid of all his members. From time to time he will find it desirable to hold special evangelistic services, and in such cases it is usually better for him to do the preaching himself, or, if this is not practicable, get some brother pastor who can tell the old story simply and forcibly. Except in cases where the interest is very general and

wide-spread, we have never seen the propriety of holding inquiry meetings, as the alert pastor, with the aid of sympathetic workers, can easily discover cases of awakening, and they can be dealt with in private far more efficiently than in a public meeting. But if a meeting for inquirers is found to be necessary, the worst thing a pastor could do is to extend a promiscuous invitation to "Christian workers" to talk to these anxious souls. It is always a delicate and responsible work to direct an inquiring soul to the Saviour, and to entrust this work to those who are not fitted for it is suicidal. Let the pastor, as far as possible, do the work himself, and call to his aid only those who are safe guides, and gifted with spiritual tact.

But the pastor, as the leader of his church, has a duty not only to the unsaved at his doors, but to the world at large; and we cannot better conclude this subject than by emphasizing the duty on the part of a pastor of enlisting his people in the great work of evangelizing the world. Apart from the inherent selfishness of human nature, perhaps the greatest foe which this work has to contend with is *ignorance* on the part of the people. We are not in the least concerned about the inhabitants of Mars for the simple reason that we know absolutely nothing about them, not even so much as their existence; and so long as the attention of the people is not directed to the condition of the world, its need of the gospel, and the efforts made to meet that need, it is impossible for them to feel any interest in the matter.

Again, if they are to become acquainted with the subject, it must be through the pastor. Time forbids a discussion of the various methods by which this information is to be given, and an interest aroused, but while we recognize the value of mission bands, mission classes, etc., we believe that, after all, the regular and faithful observance of the Concert of Prayer is the most efficient. While it involves much labor upon the part of the pastor, yet when properly observed, combining, as it should, faithful, systematic and painstaking instruction, earnest prayer, and a practical expression of the ardent desires of the heart in the form of an offering, it is eminently fitted to stir up a lively interest in this most important work. Along with this, place a copy of our most excellent periodical, *The Missionary,* in every home, and, with the blessing of God, you will have a missionary church without fail.

What a responsible position is that of a leader of the Lord's host, even though it be but a small company! A command with an inefficient leader accomplishes little, and invites defeat and disgrace, while the wise and prudent leader can take a handful of raw recruits and lead them on to victory. Would that each pastor might seek earnestly to fit himself more and more for this high and responsible position, and knowing what Israel ought to do, march boldly forward, forgetful of self, and calling to his people, "Follow me!" While we pray for more pastors, let us not forget to pray for better pastors!

THE DOCTRINAL LIKENESS BETWEEN THE DUTCH REFORMED AND THE SOUTHERN PRESBYTERIAN CHURCHES.

By Rev. Jno. W. Stagg, D. D., *Pastor First Church, Charlotte, N. C.*

What is known as the scientific method may be said to have already become a characteristic of modern ways of doing things. The possibility of mistake is eliminated, as far as possible, by ascertaining what things are and what may be done with them. To be able to tell what a thing is, and what it is not, is tantamount to saying a thing is known. To work with anything without such a knowledge is no longer to be tolerated. The waste of ignorance is now considered criminal. Money is the most sensitive of all things to abuse. A waste of money, through ignorance or prejudice, can no longer be justified in the eyes of wise men. The kingdom of Christ is dependent, to a great extent, upon money for its growth; and the church will be asked more and more for sound reasons for the separation of communions that are alike, when it takes more money to maintain them separately than united. If there is an unlikeness in any vital tenet, then there is reason for separation now, as well as in any age of the church of God. To try to put unlikes in one class is to be unscientific; and to try, on the principle of economy, to compel divergent ecclesiastical bodies to be one, is as impossible and as unwise as to try to compel oil and water to be one. But when there is oneness, the methods and ways of modern life will discover it; and if no good reason can be assigned for a separate existence, money will demand a union, in spite of prejudice or fear of consequences.

When asked to prepare this article on the doctrinal likeness between the Dutch Reformed and our Southern Presbyterian Church, I felt that it possibly might be of service in at least showing that unlikeness in doctrine, the most impassible of all barriers, does not exist; and that unless unlikeness is shown in some other vital particular, that, on the ground of the expenditure of money alone, the world will be asking for the

reason in maintaining separate and ponderous machinery for the work in the home and foreign field.

There is so much in common in the history of the origin of the doctrinal standards of the Dutch Reformed and those of the Presbyterian Church, that one familiar with this history would expect to find a likeness in the doctrines themselves. For instance, the Articles of the Synod of Dort, while strenuously opposing Pelagians, Arians and Socinians, and severely condemning them, yet does not state Calvinism offensively. Mosheim allows that the triumph of the Synod was that of the Sublapsarians, not only over the Arminians, but over the Supralapsarians also.

I apprehend that the purpose in the mind of the Editor of this Magazine, when I was requested to write on this subject, will be met if I shall set out from the standards of the Dutch Reformed Church the statement of some of the distinctive points of Calvinism.

The Magazine in which this is published circulates most largely among those who are thoroughly acquainted with our own standards and system of doctrine, and who will readily recognize the bearing of the quotations which follow. Assuming this, I shall spare the reader any lengthy comment on the Articles of Faith of the Reformed Church, from which I quote.

The Articles of the Synod of Dort on the doctrine of Divine Predestination read as follows:

"That some, in time, have faith given them by God, and others have it not given, proceeds from his eternal decree: For, 'known unto God are all his works, from the beginning of the world.' (Acts xv. 18; Eph. i. 11.) According to which decree he graciously softens the hearts of the elect, however hard, and he bends them to believe; but the non-elect he leaves, in just judgment, to their own perversity and hardness. And here, especially, a deep discrimination, at the same time both merciful and just, a discrimination of men equally lost, opens itself to us; or that decree of election and reprobation which is revealed in the Word of God. Which, as perverse, impure, and unstable persons do wrest to their own destruction, so it affords ineffable consolation to holy and pious souls.

"But election is the immutable purpose of God, by which, before the foundations of the world were laid, he chose, out of the whole human race, fallen by their own fault from their primeval integrity into sin and destruction, according to the

most free good pleasure of his own will, and of mere grace, a certain number of men, neither better or worthier than others, but lying in the same misery with the rest, to salvation in Christ; whom he had, even from eternity, constituted Mediator and Head of all the elect, and the foundation of salvation; and, therefore, he decreed to give them unto him to be saved, and effectually to call and draw them into communion with him, by his own word and Spirit; or he decreed himself to give unto them true faith, to justify, to sanctify, and at length powerfully to glorify them, having been kept in the communion of his Son; to the demonstration of his mercy, and the praise of the riches of his glorious grace, as it is written: 'God hath chosen us in Christ before the foundations of the world were laid, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath freely made us accepted to himself in that Beloved One.' (Eph. i. 4–6.) And in another place, 'Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.' (Rom. viii. 30.)

"This election is not multiform, but one and the same of all that shall be saved, in the Old and New Testament, seeing that the Scripture declares the good pleasure, purpose, and counsel of the will of God, by which he has, from eternity, chosen us to grace and glory: both to salvation and the way of salvation, which he hath 'before prepared that we should walk in it.'

"This same election is not made from any foreseen faith, obedience of faith, holiness, or any other good quality and disposition, as a prerequisite cause or condition in the man who should be elected, but unto faith, and unto the obedience of faith, holiness, etc. And, therefore (or truly, *proinde*), election is the fountain of every saving benefit; whence faith, holiness, and the other salutary gifts, and finally, eternal life itself, flow as its fruit and effect, according to that word of the apostle, 'He hath chosen us' (not because we were, but) 'that we might be holy, and without blame before him in love.' (Eph. i. 4.)

"Now, the cause of this gratuitous election is the sole good pleasure of God: not consisting in this, that he elected into the condition of salvation certain qualities or human actions, from all that were possible, but in that, out of the common multitude of sinners, he took to himself certain persons as his peculiar property, according to the Scripture: 'For the children being not yet born, neither having done any good or evil, etc., it is said' (that is, to Rebecca), 'The elder shall serve the younger, even as it is written, Jacob have I loved, but Esau have I hated.' (Rom. ix. 11–13.) And, 'As many as were ordained (*ordinati*) to eternal life, believed.' (Acts xiii. 48.)"

The foregoing paragraph is a clear word on the doctrine of unconditional election, called here "gratuitous election," which John Calvin considered the heart of his system.

On the death of Christ and the redemption of men the Articles read:

"God is not only supremely merciful, but also supremely just. And his justice requires (according as he hath revealed himself in the world) that our sins committed against his infinite majesty should be punished, not only with temporal, but also with eternal sufferings—of soul as well as of body; which punishment we cannot escape, unless the justice of God be satisfied.

"But as we cannot satisfy it, and deliver ourselves from the wrath of God, God of infinite mercy gave to us his only-begotten Son as a Surety, who, that he might make satisfaction for us, was made sin and a curse on the cross for us, or in our stead.

"This death of the Son of God is a single and most perfect sacrifice and satisfaction for sins; of infinite value and price, abundantly sufficient to expiate the sins of the whole world.

"For this was the most free counsel, and gracious will and intention of God the Father, that the life-giving and saving efficacy of the most precious death of his own Son should exert itself in all the elect, in order to give them alone justifying faith, and thereby to lead them to eternal life: that is, God willed that Christ, through the blood of the cross (by which he confirmed the new covenant), should, out of every people, tribe, nation and language, efficaciously redeem all those, and those only, who from eternity chosen to salvation, and given to him by the Father; that he should confer on them the gift of faith; (which, as well as other saving gifts of the Holy Spirit, he obtained by his death;) that he should cleanse them by his own blood from all sins, both original and actual, committed after, as well as before faith; that he should preserve them faithfully to the end; and at length present them glorious before himself, without any spot and blemish."

The reader will note here, not only a fine statement of the expiatory nature of the atonement, but also the doctrine of limited redemption. It is probably from this that Dr. Hodge obtained his famous dictum, "Sufficient for all, efficient for the elect."

Man's corruption is set out as follows:

"Man, from the beginning was created in the image of God, adorned in his mind, with the true and saving knowledge of his Creator and of spiritual things, with righteousness in his will

and heart, and purity in all his affections, and thus was altogether holy; but, by the instigation of the devil and his own free will (*libera sua voluntate*), revolting from God, he bereaved himself of these inestimable gifts; and, on the contrary, in their place, contracted in himself blindness, horrible darkness, and perversity of judgment in the mind; malice, rebellion, hardness, in the will and heart; and finally, impurity in all his affections."

Dr. Shedd's doctrine of imputation is nowhere better stated than in the following paragraph:

"And such as man was after the fall, such children also he begat: namely, being corrupted, corrupt ones; corruption having been derived from Adam to all his posterity (Christ only excepted); not by imitation, as the Pelagians formerly would have it, but by the propagation of a vicious nature, through the just judgment of God."

The doctrine of total depravity is so stated as to steer clear of all Arminian tendency:

"Therefore, all men are conceived in sin, and born the children of wrath, indisposed (*inepti*) to all saving good, propense to evil, dead in sins, and the slaves of sin; and, without the grace of the regenerating Holy Spirit, they neither are willing nor able to return to God, to correct their depraved nature, or to dispose themselves to the correction of it."

The doctrine of effectual calling:

"And that others, who are called by the ministry of the gospel, do come and are converted, this is not to be ascribed to man, as if distinguishing himself by free will (*libero arbitrio*) from others, furnished with equal or sufficient grace for faith and conversion (which the proud heresy of Pelagius states), but to God, who, as he chose his own people in Christ from eternity, so he also effectually calls them in time; gives them repentance and faith; and, having been rescued (*erutos*) from the power of darkness, translates them into the kingdom of his Son, that they may declare his energies (*virtutes*) who called them out of darkness into this marvellous light, and glory not in themselves, but in God: the apostolic Scripture everywhere testifying this."

"And this is that regeneration, which is so much declared in the Scriptures, a new creation, a resurrection from the dead, a giving of life (*vivificatio*), which God without us (that is, without our concurrence) worketh in us. And this is by no means effected by the doctrine alone sounding without, by moral suasion, or by such a mode of working that, after the operation of God (as far as he is concerned), it should remain in the power of man to be regenerated or not regenerated, converted or not converted; but it is manifestly an operation supernatural, at the same time

most powerful, and most sweet, wonderful, secret and ineffable in its power, according to the Scripture (which is inspired by the Author of this operation) not less than, or inferior to, creation, or the resurrection of the dead: so that all those, in whose hearts God works in this admirable manner, are certainly, infallibly and effectually regenerated, and do actually believe."

The doctrine of the perseverance of the saints, in its shortest summary, is:

"That such as have once received that grace by faith can never fall from it, finally or totally, notwithstanding the most erroneous sins they can commit."

The reader will readily note that we have here separate expositions of the five points of Calvinism, Unconditional Election, Total Depravity, Limited Redemption, Irresistible Grace, and the Final Perseverance of the Saints, and the expression of these doctrines is in perfect accord with the Westminster Standards. These form an admirable confession of faith in brief compass.

The Heidelberg Catechism owes its origin to the Calvinistic teaching on the Lord's Supper. It may not, therefore, be improper to call attention to its history, and also to give a brief outline of the work here: Soon after the introduction of Protestantism into the Palatinate in 1546, the controversy between Lutherans and Calvinists broke out, and for years, especially under the Elector Otto Heinrich (1556–1559), it raged with great violence in Heidelberg. Frederick III., who came into power in 1559, adopted the Calvinistic view on the Lord's Supper, and favored that side with all his princely power.

The eightieth question is not found in the first edition. A part of it is found in the second edition, but in the third, of 1563, it is given in full as follows:

"What difference is there between the Lord's Supper and the Popish Mass? The Lord's Supper testifies to us that we have full forgiveness of all our sins by the one sacrifice of Jesus Christ, which he himself has once accomplished on the cross; and that by the Holy Ghost we are ingrafted into Christ, who with his true body is now in heaven at the right hand of the Father, and is to be there worshipped. But the Mass teaches that the living and the dead have not forgiveness of sins through the sufferings of Christ, unless Christ is still daily offered to them by the priest; and that Christ is bodily under the form of bread and wine, and is therefore to be worshipped in them. (And thus the Mass at bottom is nothing else than a denial of the one sacrifice and passion of Christ, and an accursed idolatry.)"

The decree of the Council of Trent touching the sacrifice of the mass, Sept. 17, 1562, probably caused the change in the question. The Catechism, in its present form, consists of 129 questions and answers. It is divided into three parts: 1. Of the misery of man. 2. Of the redemption of man. 3. Of the gratitude due from man (duties, etc.). The arrangement of the matter is admirable, looking not simply to logical order, but also to practical edification.

Dr. Schaff untruly said in the *American Presbyterian Review*, July, 1863:

"The Catechism is a true expression of the convictions of its authors; but it communicates only so much of these as is in harmony with the public faith of the church, and observes a certain reticence or reservation and moderation on such doctrines (as the twofold predestination), which belong rather to scientific theology and private conviction than to a public church confession, and the instruction of youth."

Dr. B. B. Warfield, of Princeton University, thus characterizes Dr. Schaff's performance:

"There is, therefore, a grave overstatement involved in, for example, Dr. Schaff's representation that 'the Thirty-nine Articles, the Heidelberg Catechism, and other German Reformed Confessions, indorse merely the positive part of the free election of believers, and are wisely silent concerning the decree of reprobation, leaving it to theological science and private opinion;' and much more in the heightened form which he gives this representation later, when he says that 'the most authoritative' of the Reformed creeds, 'as the Helvetic Confession of Bullinger, the Heidelberg Catechism, and the Brandenburg Confessions (also the Scotch Confession of 1560), teach only the positive and comforting part of predestination, and ignore or deny a separate decree of reprobation, thus taking the ground practically that all that are saved are saved by the free grace of God, while all who are lost are lost by their own guilt.' Of denial of the doctrine there can be no question here; it was certainly not denied by the authors of the documents which omit to mention it or mention it only allusively; men such as Zwingli, Calvin, Knox, Ursinus, Bullinger (at the close of his life), not only held, but strenuously defended it. Of 'ignoring' it, in any proper sense of that word, there can be no more question. Only in the case of the Brandenburg Confession (which are assuredly as far as possible from ignoring it) can we speak even of an attempt in that case proceeded only by focussing attention on 'positive reprobation' (concerning which some things are denied which no

one of the Reformed wished to affirm of it), and withdrawing it from 'negative reprobation' (of which some of the things denied of 'positive reprobation' are affirmed by the Reformed system), with the effect of betraying to the informed reader a wish to distract attention from controverted points rather than to deny any item of the Reformed faith. It is plausible only with reference to the English Articles to talk of a purposed ignoring; and even there doubtless only plausible. The broad fact is simply that the doctrine of reprobation fails to receive explicit treatment in a few of the Reformed creeds, just as predestination itself does; and that this simple omission to treat it is best explicable in the one case as in the other from the scope and special object of the creeds in question, and from the confidence of their writers in the necessary implication of the omitted doctrine in what is said. Similarly it is left unnoted in the Westminster Shorter Catechism, after the most explicit insistence on it in the Confession of Faith and the Larger Catechism—for no other reason, of course, than the different specific objects and audiences held in view in the several cases."

It is sufficient to the display of the kinship of the Belgic Confession to that of the Articles of the Synod of Dort and the Heidelberg Catechism to cite the following:

"We believe that this good God, after he had created all things, did not abandon them to chance or fortune, but directs and governs them in such manner, according to his holy will, that nothing happens in this world without his appointment, although nevertheless God is not the author of nor chargeable with the evil that occurs, for his power and goodness are so great and incomprehensible that he ordains and executes his work well and righteously, even when the devil and wicked men act unrighteously. And as to what he does surpassing human understanding, we will not curiously inquire into it farther than our capacity will admit of, but in all humility and reverence adore the righteous judgments of God which are hidden from us, contenting ourselves that we are disciples of Christ, to learn only when he reveals to us by his Word, and not transgressing these limits. This doctrine affords us an unspeakable consolation, since we are taught by it that nothing can befall us by chance, but by the ordinance of our good heavenly Father, who watches in our behalf, with a paternal care, holding all his creatures subject to him, so that not a hair of our head (for they are all numbered), nor even a sparrow can fall to the ground without the will of our Father. In whom we trust, knowing that he holds the devils in restraint, and all our enemies, and that they cannot injure us without his permission and good will.

"We believe that, the whole race of Adam being thus pre-

cipitated into perdition and ruin, by the sin of the first man, God hath manifested himself such an one as he is, that is to say, merciful and righteous: merciful in delivering and saving from this perdition those whom, in his eternal and immutable counsel, he has elected and chosen, by his pure goodness, in Jesus Christ our Lord, without any regard to their works; righteous in leaving the rest in their ruin and fall wherein they have precipitated themselves. (Thus he declares himself a merciful and clement God to those whom he saves, since he owed them nothing; as likewise he declares himself a righteous judge by the manifestation of his just severity towards the rest. Nor does he do the latter any injustice. For that he saves some is not because they are better than the rest, for all were sunk into certain ruin, and God distinguishes and frees them according to his eternal and immutable counsel, which was established in Jesus Christ before the world was created. No one, then, according to this judgment, can attain to this glory of himself, since of ourselves we are not capable of thinking any good thing, unless God precedes us by his grace and mere goodness, so corrupt is our nature."

The reader will readily appreciate that it has been necessary, in a magazine article, to limit the points of comparison. I have, therefore, chosen what I regard as the distinctive doctrines, and also those about which there has been the greatest amount of disputation, believing that likeness here would perforce convince of likeness elsewhere. As to a kinship in other matters, it is not necessary to do more than recite the remarks of Thomas Scott, in 1818, in reference to the Belgic churches at the Synod of Dort:

"All the Belgic churches were, from the first, Presbyterian, in government and discipline; and constituted, according to that plan, with classes, presbyteries, provincial synods, and general synods of all the federated provinces; and with all those rules and methods for admission into the ministry, and to the pastoral charge in distinct congregations; as also to situations in universities and schools of learning, which form a constituent part of it; as well as of that strict discipline connected with it, implying not only excommunication of lay members, but the suspension, or silencing of pastors; and excluding from their office, academical teachers and professors on account of heresy in doctrine and gross inconsistency of conduct proved against them in their classes or synods. Through the whole history, it appears that no other form of government was proposed, even by the Remonstrants, nor anything mentioned about toleration in that respect, though their measures evidently tended to subvert the whole system. All the funds, likewise, reserved for religious

purposes, were appropriated entirely in consistency with the Presbyterian model, and all academical honors and distinctions were conferred in that line."

This kinship has for a long time been recognized, and the efforts for union of the past are the most confirming evidence. On May 20, 1871, the Southern Assembly was in session at Huntsville, Ala., with Dr. Plumer as Moderator. Rev. Dr. J. A. Todd, of the General Synod of the Reformed Church in America, was in attendance, by appointment. On that occasion he said:

"There is a story, Mr. Moderator, which I have understood is sometimes told good-naturedly among the ministry of our church, and with which you are said to have had some connection, which I should like to repeat here, and then add a little to it. The story is that the Rev. Dr. Plumer, in allusion to a national Dutch habit, once made the remark that the ministers of the Reformed Dutch Church were, in one respect at least, like Moses, they received their theology in the clouds—of smoke." . . .

"You have another name, but not another faith. You live under a different sky, but you and we are equally near to the common heaven of our hopes, and the same glorious Master, Jesus Christ, whom we both love and honor, is equally near to both. 'One Lord, one faith, and one baptism,' is yours and ours. The banners that wave over our separate hosts as they move on to act their part in the great struggle, with the powers of darkness, have but one motto; that truth which is the power of God and the wisdom of God to salvation—'Jesus Christ and him crucified.' We do not propose, therefore, to make any admissions to you. We do not propose that you shall make any admissions to us. We do propose to meet you as Christian men should meet Christian men, on the broad platform of Christian charity and love, to hold out to you the right hand of Christian fellowship with our hearts in it, and to invoke the cultivation of a natural sympathy for each other while prosecuting the work which a common Master has committed to our hands. On this basis it does seem that we can and ought to unite."

In 1872, when the Assembly was in session in Richmond, Va., on May 16th, the Rev. Dr. Van Zandt said:

"Sir, you know, as well as I, that there are certain cycles of religious thought, which, though they have not the fixed periodicity, yet as certainly bring round sooner or later particular phases of popular opinion and feeling, as the revolution of the heavenly bodies bring around the alterations of heat and cold, summer and winter. Some one truth, or half truth, seizes upon

the public mind, and is magnified until it fills the whole field of vision, to the obscuration of every other truth, until, in turn, it gives place to another exaggeration. Hence, the recurrence of what may be styled religious epidemics, more or less widespread and virulent, but happily not of long duration. The epidemic now prevalent in many quarters, springing out of the exaggeration of a false conception of Christian union, is the desire for an indiscriminate fusion of all evangelical churches in one grand conglomeration. The 'seamless robe of Christ' is made a cover for all sorts of error of those who yet claim to hold the Head. And his prayer that his people 'may all be one,' which will certainly be fulfilled because it is his, is expected to find its accomplishment in the external organic union of the most discordant elements. Ignoring that inspired challenge to the common sense of mankind, 'how can two walk together except they be agreed,' the nominal union of those of every shade and complexion of opinion and practice is counted the grand desideratum which is to introduce the millennial glories of the church. Hence that spurious catholicity 'rejoiceth not in the truth,' but would eliminate all that is distinctive in doctrine or practice for the empty sound of union and the aggregation of numbers.

"It is not from any sympathy with that boastful liberality, which is illiberal only to those who are true to their convictions; it is not from any desire or purpose to absorb your organization into ours, or to be absorbed by you, that we have extended to you our fraternal greetings, and opened this correspondence. Though there are no differences between us sufficient to hinder our cordial coöperation as a united church; though in doctrine identical, and in order not dissimilar, and, as I believe, one in spirit, yet I should regard a mutual fusion into a single church as a calamity to both. What the changes of time and 'the logic of events' may bring about in the future is not for us to forecast. But at present we believe we have a mission which justifies our distinctive organization, and we are willing to concede a like conviction to you."

"The changes of time" and "the logic of events" seem to have brought about a decided difference in union from what Dr. Van Zandt proposed from the following:

Dr. J. S. Grasty, speaking before the Synod of Missouri, Oct. 10, 1872 (O. S.):

"Moderator, those who were present in Richmond, Va., and heard the eloquent words—the words of doctrinal accord—of overflowing sympathy—which fell from the lips of that brother (Van Zandt), can never recall the occasion without recurring sentiments of thankfulness and emotion. For I am persuaded

that in that vast assembly of spectators and commissioners not a heart was unmoved, scarcely a cheek which did not moisten with a tear. It was felt in every bosom that the delegate himself, and that noble communion which he represented—in symbols, in doctrine, in principles, and in witness for the truth—are so essentially one with ourselves, the line of demarcation so impalpable, and the elements of attraction so large, that organic union between the bodies is an event of unavoidable fulfilment. Mutual confidence, identity of aim obliterate the thin shadow of ecclesiastical divergence, and already an effort has been made to substantiate any difference that divides the one from the other. With this homogeneity of government, the oneness of faith and of spirit, it is impossible, I repeat, in the nature of things, that we can longer exist apart. And the union of the Dutch Reformed Church—renowned, in its ministers and its congregations, for soundness of doctrine and purity of life—with the Presbyterian Church in the United States, will be an event fruitful of rejoicing to every lover of truth and fraternity throughout the land. God speed the day."

In further conformation of kinship in doctrine the *Memphis Presbyterian* of 1872 said:

"'My kingdom is not of this world.' It is refreshing in these days of Cæsarism to find two bodies of Christians who have warmly supported opposite sides in the political quarrel which has convulsed this country, able to approach each other in perfect kindness. Such is the case with our brethren of the Reformed Synod and our own General Assembly. We understand each other thoroughly. They were almost unanimously Federal in sentiment, and we Confederate. But both bodies have kept politics out of church affairs, and so now, that the war is over, there is no barrier betwixt us. We can correspond fraternally, or, should Providence favor it, we can unite organically without compromising anybody's principles. And among the motives which seem to render this proposed union desirable, not the least is the sublime testimony it shall bear to the supremacy of the Redeemer and the separateness of his kingdom from all secular concerns."

After Dr. Grasty's statements of the doctrines of the Presbyterian Church, and his willingness to acknowledge the kinship between these two great bodies of the church universal, it seems useless to make further inquiry for marks of similarity in the doctrines of the respective churches.

I have had it given me as the private opinion of one well qualified to speak, that the reason that organic union with the

Dutch Reformed Church was deferred was in view of the fact that any effort, on the part of the Reformed Church, to propagate itself in the South would have involved the race problem, and hence negotiations looking to union were abandoned.

If there ought to be a separate existence for the Southern Church, let us have it. If there is no reason for it, let us justify ourselves to the world in the matter of spending money for extending the kingdom of Christ.

SCRIPTURE PASSAGES ILLUMINED BY MODERN PALESTINE.

By Rev. Henry W. McLaughlin,
Pastor Presbyterian Church, Greenbank, W. Va.

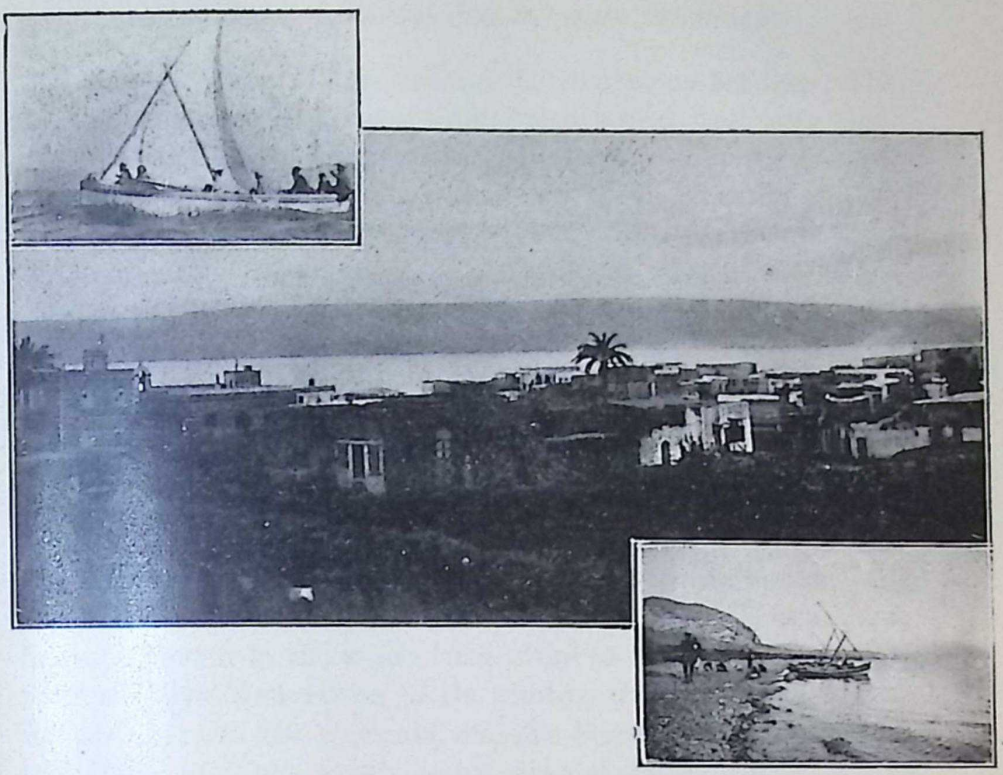
Grass of the Field.

Palestine, being a fertile limestone country, we naturally expect to find a blue-grass turf and green sward; but we find, instead, the fields covered with rapidly-growing weeds, blooming delicate and brilliant flowers. This is the grass of the field so often mentioned in Scripture. "The grass withereth, the flower fadeth" (Isa. xl. 7). "If God so clothe the grass of the field" (Matt. vi. 30). "In the morning they are like grass which groweth up; . . . in the evening it is cut down, and withereth" (Ps. xc. 5, 6). "All flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away" (1 Peter i. 24). The only three kinds of vegetation that flourish in Palestine are hardy shrubs and trees like the thorn and olive, which can live through the dry season; plants of the bulb variety, which take their annual rest during the rainless period; and the delicate, succulent scriptural grass mentioned above, which springs from the seed, and gives its seed back to the earth during the rainy season. All of these plants called grass are of brief life. How vivid this fact makes the many references of Scripture to grass as a symbol of transiency. This grass does not grow tall, it does not live long, but it makes up for this in the beauty of its flowers. In the morning they sparkle under the thin vesture of dew, presenting all the bright colors. One fancies that fairies must have passed in the night, and thickly strewn them over the fields. One of the most brilliant displays of wild flowers that I saw was on the plain at the base of Karn Hatlin, the traditional Mount of Beatitudes. This was the field of the last battle of the Crusaders, where, on July 3 and 4, 1187, Saladius defeated the Knights of the Cross, and brought to a close the Crusader power in Palestine. We had just come up

from the sea of Galilee, which, like a harp of silver, nestled in the gorge beneath. Karn Hatlin rose, in double peak, high above the elevated plain. A heavy dew covered the "grass of the field and the flowers thereof." The sun, just rising above the hills of Bastian, fell upon the decorations of the field, and greatly enhanced their brilliancy. The "red anemone" is the most abundant, as well as the most splendid, among the flowers. It might bear the title of royalty among its companions. The dew-covered petals, lit with the rays of the rising sun, presented the appearance of rich silk velvet. This flower has perhaps the best right to the name of the "Lily of the Field," of which Christ said in his great sermon, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these" (Matt. vi. 28, 29).

Under a Curse.

A vast deal of the country presents a barren aspect, and the tourist finds himself wondering how this little land of stones could have ever supported the numerous populous cities mentioned by Josephus and the thronging multitudes of scriptural record. A moment's consideration will suggest some causes of the country's degeneracy. In Malta the writer travelled from Valetta to Citta Vecchia in the Governor's railway carriage, in company with the Secretary of the government. I was told by him that this rocky island supports the largest population per square mile of any country in the world. He remarked, "You now see a country which looks much as Palestine did in the days of Solomon." The stones are utilized for terraces, and almost every available foot of country is cultivated. Centuries and centuries ago Palestine was clothed with forests, which secured to it a greater rainfall and less destructive droughts. Much of the country was productive then that is desert now. The hills, denuded of their forests, were plowed year after year for centuries. The plow loosened the soil. After the plow came the rains and torrents. After these came the drought and the dust-driving winds. All did their share toward carrying the soil into the valleys and into the sea. So one is not surprised that, as the Psalmist expresses it, "The foundations of the world were discovered" (Ps. xviii. 15). Once rich harvests



PLOWING WITH MULE AND COW NEAR JERICHO.

were gathered where there are now but limestone barrens. The ruins of old aqueducts, long since fallen into disuse, bear testimony to the fact that the productiveness of much of the country was lengthened out by the means of irrigation. Notably among these is the one that once carried water into the fertile land of Gennesaret. This was very probably the field of the sower (Matt. xiii. 8). The country has also suffered the curse of the miserable Mohammedan and his robber rule. There is little to encourage industry, and nothing to foster improvement. Nearly all the tillable land is worked by renters, who farm it with no view to the future. It is certain evidence of the primeval productiveness of the soil that it continues to yield sufficiently to support the considerable population of the present. But the land once so highly favored, exalted to heaven, the land in which the mighty works of the Christ were done, has fallen a victim to the woes of the cities of the sea. It is under a curse. The destruction of the timber, the work of the plow, the influence of the elements, and the blight of the Turk, have been some of God's agents in bringing about the fulfillment of prophecy.

Unchanged Customs.

From the days of the Crusaders till the present, it has doubtless seemed a mystery to many that God should permit the inheritance of his chosen people, the arena of the life of Christ, and the birth-home of the true religion, to fall under the domination and oppression of the unspeakable Turk. He has been Jehovah's scourge of Bible lands, as effectively as the plagues were of Egypt. But is there not another reason why these lands have been given over to the followers of the camel-driver prophet? Have they not been the conservators of the customs of Bible days? The present inhabitants are mainly the descendants of individuals and races mentioned in the Old and New Testaments. They are not only constitutionally, but religiously, opposed to progress and change. It is a Mohammedan principle to stoutly oppose every innovation. A Greek priest has a steam launch on the Dead Sea. The natives will not permit him to use it, because they will have nothing of a new thing. They have retained many ancient customs that the wandering Jews have lost. The annual feast took place while we were in Egypt, and was spoken of as the Mohammedan Passover.

The lambs or rams were slain as of old. I saw a number of their sacrificial animals led through the streets of Cairo on the day before the feast. In dress, they have remained practically unchanged through the centuries. A little French milliner can change the vestured aspect of the civilized West in the course of a few months. But fashion plates have no place in the Orient. The woman of to-day, as she works in the wheat fields, or comes to the village fountain, and goes with water-jar filled and borne on the head, might be a Ruth, or a Rebekah, or a woman of Samaria in Christ's time, as far as appearances of dress or custom go. The clothes and manners of our ancestors of a hundred years ago seem to us quaint and strange; but the customs and manner of life of Bible days have been kept as effectively, almost, as the wisdom of a papyrus roll stored away thousands of years ago in a mummy case. So a trip through Palestine illuminates and vivifies some obscure and commonplace passages of Scripture, and gives new meaning and makes fresh and vital many old and trite texts of the Word.

The Marriage Customs.

Take, for instance, the marriage customs, which we learned about from our dragomen (we had six of the best in Palestine). In scriptural times marriage was generally negotiated by the parents. The same custom continues. Joseph Oudi told us that when his parents thought him old enough to have a wife, his mother went from family to family, till she found a likely lass, who was industrious, etc. She made known her choice to his father, who went to interview her family. After the long process of Eastern rules of etiquette were gone through with, the subject of his mission was mentioned. The dowry (Gen. xxix. 41; Ex. ii. 21; Judges i. 12), which is always given by the bridegroom prospective or his parents, was settled upon, and the wedding day fixed. There was no communication, except through a third party, till the marriage, which took place at her house. Then he went, accompanied by his friends ("the children of the bridegroom"), and found her heavily veiled. The bridegroom had now to make the choice of his life. In the ceremony the bridegroom takes his place beside the bride, and gently lifts the veil. If it is not love at first sight, he drops it, and the wedding is called off. But if he is pleased,

he removes the veil and places it across his shoulders. "And the government shall be upon his shoulders" (Isa. ix. 6). The bridegroom carries a sword, which he places over the face of the bride as a promise of protection. The groom presents the bride with ten pieces of silver as a bridal gift. These correspond to our engagement and wedding rings. This is the most precious keepsake that the wife possesses. So the woman of Luke xv. 8 was married, possibly a widow. "What woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost." It is a very precious thought that the soul of the sinner is as dear to God and the angels as the bridal gift to the wife. With great procession, and with torches and lamps, the bridegroom takes the bride to his home, where the marriage feast is given. All of this is full of scriptural symbolism. We here have the facts for many of Christ's thrilling illustrations. At dawn after the wedding day, the bride hurries to the fountain, carrying a jar, and fetches it freshly filled with water, of which the nuptial guests are invited to drink. This has something of the significance of wedding cake with us, and is supposed to bring blessings. Rev. xxii. 17: "The Spirit and the *bride* say, Come; . . . and whosoever will, let him come and take of the water of life freely."

Farming.

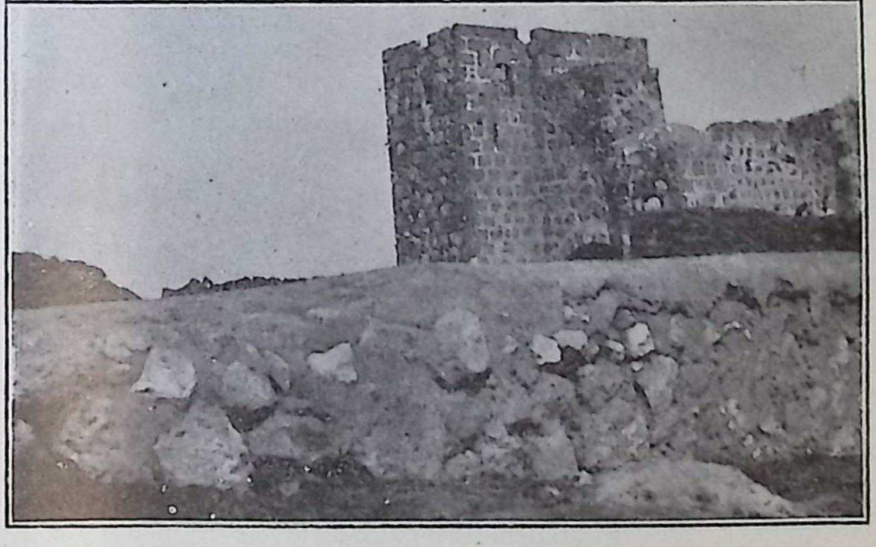
The methods of farming are as primitive as those of Bible times. The only implements used for preparing the soil for the seed are the hoe and the evolution of the hoe, the plow. The harrow does not appear in the Hebrew Scriptures, though erroneously found in the English version. It seems unknown in Palestine to-day. The land is plowed one way with an implement even more primitive than the old wooden single-shovel plow of our forefathers. They then cross and recross it till the soil is ready for the seed. It is in a fairly good condition, but "how tedious and tasteless" the many hours spent in preparing what, in American eyes, is a very small area. We saw hundreds of plows at work. They are made entirely of wood (1 Kings xix. 21), except the share (Isa. ii. 4; Sam. xiii. 20).

The plow has but one handle, so "no man having put his hand [not hands] to the plow, and looking back, is fit for the kingdom of God." One realizes the force of the illustration when seeing the plow in actual operation in a stony piece of land. The other hand is left free to use the goad, the "pricks" of Acts ix. 5. Oxen are used almost exclusively. They are small black or brown cattle, mostly, with white faces and small nubs of horns. A few times we saw the ox and the ass yoked together, in disregard of the law of Moses (Deut. xxii. 10). Frequently we witnessed several yokes of oxen plowing in the same field, each yoke drawing a plow, as they were doing when Farmer Elisha was called to become a preacher (1 Kings xix. 19). In the plain of Esdrælon, the most fertile farming section, you can still see the stones used for landmarks, some of which may have done guard duty for more than three thousand years. So they have at least obeyed the injunction, "Remove not the old landmarks" (Prov. xxiii. 10).

The Shepherd and his Sheep.

The Rev. Dr. George Post, of Beyrout, Syria, in his article in Hasting's Bible Dictionary, calls attention to the fact that "no animal mentioned in Scripture compares in symbolical interest and importance with the sheep. It is alluded to about five hundred times." There is no animate scene which more constantly greets the eye in Palestine than the shepherd and his sheep, and none which more vividly reminds one of scriptural scenes. The sheep was the most important sacrificial animal, and, therefore, rich in its symbolisms of Christ and the atonement. "Behold the Lamb of God!" On the east side of Olivet, we saw lambs being led silently, one by one, to the slaughter, and it recalled Isaiah liii. 7, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." The helpless and defenceless nature of the sheep, and its dependence upon the shepherd for food, guidance and protection, makes this, as no other animal, the type of God's people, and the shepherd, as no other, the emblem of Jehovah. The passages of Scripture bearing on this relationship, symbolized by the shepherd and his sheep, are too numerous and familiar to mention. At sunset, as some of us were climbing the hill on which Nazareth is mostly built,

THE FOUNTAIN OF THE VIRGINS.



JEZREEL—JEZEBEL'S WINDOW.

we met the shepherds coming home with their flocks, and carrying the helpless new-borns in their bosoms. We recalled the prophecy concerning the Messiah (Isa. xl. 11), "He shall feed his flock like a shepherd: he shall gather the lambs with his arms, and carry them in his bosom, and gently lead those that are with young." We saw scores of flocks of sheep and goats during our journey through Palestine, but never without a shepherd. Many flocks were all sheep, some were all goats, and not a few were mixed. I was told that at shearing time the goats and the sheep are separated. When the Son of man shall come in his glory, "before him shall be gathered all nations of the earth: and he shall separate them one from another, as a shepherd divideth his sheep: and he shall set the sheep on his right hand, and the goats on his left" (Matt. xxv. 32).

Between Cana and the Mount of Beatitudes, I stopped for a little while with a shepherd, and took a picture of his flock. He put the crook of his shepherd's staff around the hind legs of one of his sheep, and it stopped, perfectly helpless. This rod does not often have the curved crook that the picture-books show, but is just a forked stick, with one fork cut about seven feet long, and the other about as many inches. The shepherd's rod is the magic wand of Hebrew history. It calls to mind nearly all the leaders of the chosen race. The patriarchs were shepherds. God trained Moses and David to become leaders of men by first making them leaders of sheep. The shepherd Psalm, which Dr. M. D. Hoge used to call "that singing angel among the Psalms," is suggested. How much more vivid and beautiful does this favorite passage become in the light of the constant and intimate relationship which exists between the Oriental shepherd and his sheep! "The Lord is my shepherd." He is my owner and protector; my constant guide and companion. He careth for me, therefore I shall not want. He leadeth me in the straight paths, and thus keepeth me from doing evil. The constant presence of the shepherd is necessary, not only to protect his flock and to keep them from straying, but also to keep them from committing depredation on the crops. So "he leadeth me in the paths of righteousness." The fourth verse of the Psalm, "Yea, though I walk through the valley of the shadow of death," has, perhaps, comforted the hearts of more dying saints than any other passage of Scripture.

This text is intensified and illumined by an understanding of the sheep's dependence upon the shepherd's rod. One of our dragomen, the son of a shepherd, told us that the rod and the staff are the same. The sheep recognize this as a rod of correction, for with it the shepherd drives them back from straying and from doing harm. But especially does the sheep look upon it as a rod of protection, for the shepherd uses it to drive away all of its enemies. During the day the shepherd carries the rod over his shoulder in plain view of the flock. The sheep fear no evil while the rod is in sight, and follow where it leads. But sometimes the shepherd, belated, is caught by the shades of evening before he reaches home. As he leads his flock along the valley, he no longer carries the rod above his shoulder, but uses it as a staff. The sheep hear its beat upon the stones, and following, fear no evil.

The shepherd of the East has no other occupation. He lives with his sheep, and knows each one as well as we know our children. He is with them, not only during the day, but usually during the night. I saw, near Bethany, a cave (1 Sam. xxiv. 3) that was used as a sheepfold. The shepherd's family lived in the back part of the cave. There was no way of securing the entrance except by the presence of the shepherd. The Good Shepherd says, "I am the door: by me if any man enter in he shall be saved, and shall go in and out, and shall find pasture" (John x. 9).

There are more customs and many places of which we might write. I cannot forbear to mention our sail from Tiberias upon the sea of Galilee. While on our journey we read much of the Scripture connected with the places we visited. There is nothing in all Palestine which illumines the pages of the New Testament more than a sail on this sacred sea, the shores and waters of which were the principal scenes of our Lord's public ministry.

Charles Dudley Warner, in his book, *In the Levant,* pauses a moment in the midst of his Scripture references to say that "the reader has doubtless discovered that the real purpose of the book is to compel those who read his descriptions to read the Bible." Indeed, one cannot intelligently study the Land without reference to the Book. Is it not also true, that one cannot intelligently study the Book without some knowledge of the Land? Has it not correctly been named "The Fifth Gospel"?

PERFECTIONISM.

By Rev. G. B. Strickler, LL. D.,
Professor Systematic Theology, Union Theological Seminary, Virginia.

This subject has again come to the front in our denomination. Several articles on the subject have recently appeared in our church papers, and we are informed that an overture in regard to it, numerously signed, is to be presented to our next General Assembly, soon to meet in Lexington, in this State. Some remarks concerning it may, therefore, not be inappropriate.

Let it be premised that, of course, no Christian is opposed to complete sanctification in this life in itself considered. Mr. Wesley, in one of his discussions of this subject, expresses surprise that men claiming to be Christians and the friends of righteousness, should oppose the doctrine. He says it must be due to envy—to an unwillingness that others should be better than themselves; or to spiritual sloth—to an indisposition to put forth the necessary effort to make the attainment; or to a love of sin—to a reluctance at once and forever to renounce all forms of transgression, and to begin to live in entire conformity with the requirements of God's law. Such insinuations, however, whencesoever they may come, are uncharitable and unjust. Every Christian desires complete sanctification, and would be as glad to have it in this life as he will be in the life to come. The only reason, then, why any Christian opposes the doctrine of the attainability of such sanctification in this life is, that he does not believe it to be taught in God's Word, and that he does not believe any good can come from teaching what it does not teach. What good can come from teaching anywhere—in science, or philosophy, or economics—what is not true? However desirable a doctrine may seem to be in itself, if it be not true, no good, but only harm, can result from its inculcation. It is a doctrine desirable in itself that all men should be saved. No doubt every Christian wishes it were true; but what would be the result of teaching it when it is not true? So it is desirable that all Christians should be sanctified in

this life. Every Christian wishes it were possible. But if it be taught as a possible attainment, when it is not, what will result but self-deception, spiritual pride, perhaps fatal mistakes, and reproach to Christ's cause? It is believed that these very results from such teaching are frequently witnessed.

Let it be premised, further, that the denial of this doctrine does not logically, as is so often asserted, give any encouragement to those who are at "ease in Zion," and who are satisfied with low Christian attainments; for, in perfect consistency with that denial, the possibility of very high Christian attainments is demonstrated, and the duty of earnestly striving after them scripturally enforced. Nor can it be said that the denial of this doctrine is so discouraging that it renders the appeal for high attainments ineffectual. Perfection is far from being possible in this world in any department of human endeavor, but does that fact anywhere discourage earnest men from striving after high attainments? No lawyer, physician, teacher or artist hopes to become perfect in his pursuit, but does that prevent multitudes of them from attaining distinguished excellence? Our Perfectionist brethren, like other ministers, do not hope ever to become perfect preachers of the gospel; but does that prevent them from constantly putting forth their best efforts? It is to be hoped it does not. Here, as everywhere else, although perfection is out of reach, what is in reach is so great and desirable, that every sincere man exerts himself, as we see he does, to the utmost to secure it.

Having said this much to obviate objections, this doctrine may now be as fully considered as the very limited space allowed will permit.

It may be well to begin by saying that this doctrine is not, as many may think, a modern religious "fad." It has a history, and a very long history. It is one of the oldest and most persistent errors with which Christianity has ever been troubled. It has always been held by Pantheists, for when men imagine they are identical with God, they cannot but conclude that they are as perfect as he is. It was held in a certain form by the Gnostics and Manichæans. A writer in Vol. XIII., *Princeton Review,* says, "The Gnostics of the first and second centuries, and the Manichæans of the third, believed human souls to be particles of the celestial light, of the same essential nature with

God himself, and no otherwise corrupt, or corruptible, than by being combined with sinful matter;" and, he adds, "the new Platonists of Egypt held substantially the same views." It was held by Pelagians, who asserted that all men could live, and that some men there was reason to believe had lived, without sin. It was held by the Mystics, who claimed that by mental abstraction from the world and the flesh, and by intense and protracted contemplation of God, they were transformed into his image. It is held by the Church of Rome, in the sense that saints may perform good works beyond what is necessary for their own salvation, and so lay up a stock of supererogatory merit that may by the Pope be distributed for the benefit of those who have been less fortunate. It is held by Arminians. Dr. Tillett, Professor of Theology in Vanderbilt University, in his recent work, says, "Methodism has humbly, but firmly, asserted the truth of the doctrine from the beginning of its existence as a church. Christian perfection is, therefore, in a peculiar sense, the birthright of Methodism, and all true Methodists believe it, and preach it, and humbly try to live it. The picture of a true and ideal Methodist which John Wesley drew was that of a 'perfect Christian,' and it still holds true" (p. 465). It is held in certain forms by the Plymouth Brethren; by the advocates of the Higher Life; by some of the Keswick theologians and by Christian Scientists. Thus, it will be seen that this error is as old as Christianity itself; and it will also be seen that it has almost always been found in very bad company. Indeed, it may pertinently be asked why it is that this doctrine has been held by almost all the enemies of true religion as true, while it has been held by almost all the friends of true religion as false? Can it be shown that any true and important doctrine has ever had such a history as that?

But what are some of the chief arguments by which it is attempted to establish it?

One is, that the means which God has provided to sanctify his people are abundantly sufficient completely to sanctify them in this life. No one denies that. A divine and infallible revelation to teach them; the infinite merit of Christ's death to take away the guilt of their sins, and the infinite resources of the power and grace of the Holy Spirit to take away the pollution of their sins, everybody must admit, constitute means

infinitely sufficient completely to sanctify all God's people in this world. Yet, it by no means follows that he, therefore, intends to do it. These means are sufficient also for other purposes, for which, however, Perfectionists themselves admit God does not employ them. They are sufficient to sanctify all his people in the moment of regeneration, so as to make regeneration and sanctification coëtaneous. They are sufficient to save the whole human race. But Perfectionists do not argue that because they are thus sufficient for these purposes, God employs them to accomplish them. They know he does not. How, then, can they consistently argue, from the mere fact that they are sufficient completely to sanctify his people in this life, that he intends to employ them for that purpose? The decisive question here is, not whether the means are sufficient, but what does God intend to do with them? We cannot, as we now see, get the answer from the means themselves, but must get it from his purpose made known in some other way. This argument, then, so much relied on, is entirely worthless.

Another argument they are fond of using is that his people are taught to pray for complete sanctification. "But would God teach them to ask for a blessing which he is not willing to grant? Would he teach them to ask for bread, and then give them a stone; to ask for a fish, and then give them a serpent? Does he thus say to the seed of Jacob, seek ye me in vain?" The answer is, that it does not follow, from the simple fact that we are taught to ask for a certain blessing, that it will be immediately and fully granted; that it will be granted even in this life. God's people are taught to pray for the coming of his kingdom. Millions of prayers have been offered for that object, and many of those prayers are thousands of years old, but not one of them has yet been fully answered. There are many other authorized prayers to which he does not grant immediate and perfect response; and prayer for complete sanctification is believed to be one of them. He will answer it, and he will answer it *soon*, for life is short; but nowhere in his Word, it is claimed, does he distinctly pledge himself that he will fully answer it in this life. If any such pledge can be pointed out, of course the debate will thereby be closed.

Still another argument Perfectionists urge is that God not only invites his people to pray for complete sanctification in

this life, but commands them to seek after it. "Be ye holy, for I am holy." "Be ye perfect, as your Father in heaven is perfect." "Can it be possible," they say, "that he requires them to be perfect when it is impossible for them to be? If he puts them under obligation to be perfect, must they not have ability to become so; and if they have the ability, may they not exercise it?" In answer, it may be said that Calvinists should not need to be reminded that the fundamental postulate of Pelagianism, underlying this argument, is not true; that in the religious sphere obligation is not measured by ability. God demands many things of men in this sphere that they have no ability of their own to do, because their lack of ability, he charges, is not his fault, but theirs. The possibility, then, of the attainment of complete sanctification in this life, cannot be argued from the mere command to seek after it. Nor can it be argued from the fact that God commands it, that it is his purpose to confer the ability necessary to attain it. He requires all men to whom the gospel comes to receive it; but that does not prove that it is his purpose to bring such influences to bear on all men as shall constrain them to receive it. So he requires all his people to be perfect, for if he required anything less, he would thereby sanction their imperfection; but the fact that he requires them to be perfect, does not prove that he intends in this life to subject them to such divine influences as shall make them perfect. It is necessary that this argument of Perfectionists may be conclusive, that they shall bring forward scriptural proof of such a gracious and undeserved purpose on his part.

Still another argument they advance is found in alleged biblical instances of perfection. Noah is said to have been a "just man, and perfect in his generations"; Job is said to have been "perfect and upright, and one that feared God and eschewed evil"; David says "mark the perfect man, and behold the upright"; Zacharias is said to have been "righteous before God, walking in all the commandments and ordinances of the Lord blameless"; and John, in his first epistle, says, "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God." In answer, the reader may be reminded of the familiar fact that immediately after these high encomiums pronounced on the particular individuals above mentioned, each one of them is charged

with gross sin. Noah is charged with drunkenness; Job with having cursed the day in which he was born; and Zacharias with unbelief so inexcusable that he was struck dumb! Does it seem probable, then, that when these men are said to have been "perfect and upright" it is meant that they had been completely sanctified? If so, how are their flagrant sins to be satisfactorily accounted for? Do perfect men sin as readily and grossly as imperfect men? If so, in what does their perfection consist? Is it not far more probable that when it is said they were perfect, it is meant only that they were men of very high religious character, and perfect, not absolutely, but only in the relative sense that they were very much superior to the great mass of God's people of their day?

As to the passage quoted from 1 John iii. 9, it may be said that if it teaches complete sanctification in this life, it also teaches, in connection with it, what no Arminian Perfectionist believes. It teaches that *every Christian* is thus sanctified: "*whosoever* is born of God, sinneth not." It also teaches that every Christian thus completely sanctified ever afterwards remains so! "He *cannot* sin, because he is born of God." Of course, if he "cannot sin," he cannot "fall from grace." Now, no Arminian Perfectionist holds either of these views. As to the first, it may be said that they are unanimous in saying all Christians are not now perfect. Mr. Wesley denied that he himself was perfect. "I have not attained the character I draw." (Tillett, p. 415.) And as to the last, Dr. Tillett quotes Wesley as also saying, at a certain time, "Of those who professed to have obtained the blessing of instantaneous and entire sanctification, hardly one in thirty retain it. The same observation was made at other dates" (p. 415). Arminian Perfectionists, therefore, should cease exploiting this passage. The fact seems to be that it was addressed to Antinomians, and its meaning from that point of view is so plain that it need not be indicated.

One more argument they offer is the claim to perfection made by reputable Christians of the present day. The writer has heard this claim distinctly asserted by men of prominence in different denominations. To one of these such questions, in substance, as the following were addressed: "Do you mean to say you are perfect in the sense that you hate sin just as much as you ought to hate it; just as much as it deserves to be hated; just as much as God requires you to hate it? Do you mean

to say that your repentance is perfect in the sense that you have shed over sin every tear for which it calls, and have had every pang of regret for having committed it by which you ought to be characterized? Can you look the Saviour in the face and tell him you have in him every particle of faith of which he is worthy; that you are affected by all his promises and assurances; his warnings and threatenings and commands, to the full extent you ought to be, and that you are making to him for his redeeming mercy as perfect a response of love and service as he has any right to require? Do you mean to say that you are every day praying and giving and laboring for the salvation of men, and for the establishment of Christ's kingdom, with all the earnestness and fidelity which it is possible for you to possess; and that neither in this respect, nor in any other, is there in you any defect of thought or feeling or character? You have read the religious experiences of such saints as Payson, McCheyne, Brainerd, Edwards, and others, and you remember what wonderful revelations of himself God made to them; how sometimes they were completely overcome by them; and you remember that just when these revelations were greatest, these eminent men declare their views of their own sinfulness were clearest and most overwhelming. How is it that your experience is so different from theirs? How is it that, notwithstanding their gifts and graces were so extraordinary, they had so much sense of sin, *while you have none at all?"* I think it may be truthfully said he did not answer these questions satisfactorily; indeed, that he did not answer them at all. But whose religious experience here are we to accept as most in harmony with the Scriptures? We read of many saints in God's Word who had a profound sense of sinfulness, but do we read of any who had none? The Pharisee who went up to the temple to pray seems to have had none, but is it not implied that for that very reason he was not a saint?

Such are some of the chief arguments of Perfectionists, and it seems to be manifest that they do not sustain their contention.

A few passages from the Old Testament Scriptures may now be quoted that seem plainly to teach the contrary doctrine. In Ecclesiastes vii. 20, it is said that "there is not a just man on earth, that doeth good and sinneth not." In Prov. xx. 9, "Who can say I have made my heart clean? I am free from sin?" In 1 Kings viii. 46, "There is no man that sinneth not." Could

the sinfulness of all men be more explicitly asserted? It is said, however, that these declarations were true only of those who lived under the old dispensation; that the new is much more spiritual; and that, therefore, that may be true under the new which was not true under the old. The meaning of this is that there are among Perfectionists at the present day more eminent specimens of true piety than there were under the old dispensation; men of more faith, and zeal, and courage, and fidelity than Moses, or Elijah, or Daniel! But if so, who are they, and what proof of the fact are they furnishing? It is not uncharitable to say that such men as Moses and Daniel were as to religious character, as in every other respect, bigger around their little fingers than any of these men are around their loins.

One or two additional passages out of a multitude may be noted from the New Testament. In 1 John i. 8 it is said, "If we say we have no sin, we deceive ourselves, and the truth is not in us." This declaration seems to be particularly conclusive. It was made under the new dispensation. It includes so illustrious a saint as John himself, as well as those to whom he was writing. No reason can be given why it was not as true of all other Christians at that time as it was of them. No hint is given by John that their case was peculiar. It wholly rejects Perfectionism. It asserts that the man who claims to be perfect is self-deceived, and that the truth is not in him. Just how much John meant by the last sentence may be questioned; but that he meant at least that the truth in regard to Perfectionism was not in the man claiming to be perfect, it is impossible to deny. But if all this was true then—and true of such a man as John, the beloved apostle—is it not safe to conclude that it is true yet?

There is space for only one other testimony on this subject, and that is from the Apostle Paul. We know how high were his attainments; what mighty works he wrought; what victories he won for Christ. Yet, at the very close of his life, he declared that he had not yet attained, and that he was not already perfect. So far from it, this one thing he did, forgetting those things which were behind, and reaching forth to those things which were before, he pressed toward the mark for the prize of the high calling of God in Christ Jesus. But if Paul was not perfect, who is? Where is the man who in excellence of Christian character can truthfully claim he surpasses him?

IN QUEST OF A BOY.

By Rev. A. L. Phillips, D. D.,
General Supt. of Sunday-schools, Southern Presbyterian Church.

It has been more than fifty years since Sir George Williams started the movement which we are accustomed to in its form known as the Young Men's Christian Association. Everybody knows that it has spread over the whole earth. In every city or town of any importance in this land its familiar initials mark the place where Christian influences are ever ready to greet the young man. They have crossed the seas, and in heathen lands are to-day busily engaged in testifying to the power of Christ's salvation, and, by precept and example, showing what young manhood may be in its purity and power. They have developed their enterprise in behalf of missions, and are offering now to young men and boys superior advantages in an educational way. They have set as their laudable motto the "Whole Young Man for Christ"—his body, his mind, his soul. Many years ago it was felt that the movement had grown so large, and its interests so varied, that they must take up special lines of work, and so in the larger associations of the country there are now thoroughly equipped boys' departments, with trained men in charge. They have realized that the surest way to save a man is to save a boy. Perhaps this conclusion was not an original one on their part, because the church of Christ has since the Reformation increasingly felt its responsibility for boys, and has steadily grown in power to reach them. It is no longer, perhaps, debatable as to whether it is wise or not to separate boys in order to gain their attention, excite their interest, and secure their development in the most efficient way possible. Every student of boy nature knows that a boy is a peculiar thing. His growing body requires intelligent training. His rapidly expanding mind must be cultivated. His spiritual nature, too, requires careful attention. For ten years this last has been the subject of most diligent study, which has been embodied in many books and articles.

Perhaps in all of these special efforts to reach boys the most

remarkable is the Boys' Club Movement, which has spread out from Boston over the East and into the West. Mr. Forbush's book, *The Boy Problem,* which has recently come out in a new and enlarged edition, was its first appearance, and it came as a prophecy. He gathered together what information there was about special work for boys, and put it in a fresh and vigorous way before the public. He has gotten together the workers among boys in conferences and conventions, and a brotherhood has been established among them, the organ of which is a quarterly publication known as *How to Help Boys.* This Boys' Club Movement is characterized by intelligence, zeal, and, if I mistake not, by a very deep religious motive. It has given birth to various periodicals and books, and various paraphernalia for work of different kinds, and even to splendid buildings, equipped for the work of reaching the boy through an appeal to the various sides of his nature. The movement is perhaps too young to give one a complete idea of its results, but certain things have surely been accomplished. The first is that the attention of the church has been called with unknown power to boy life, and its conditions and possibilities. Second, it has demonstrated that boys whose families belong to the better class are susceptible of being powerfully influenced for good. Third, a sure proof is offered for the fact that neglected boys take to this movement eagerly, and that good of a far-reaching character has been accomplished in thousands of places. In the following discussion I have not dealt with the boy's Bible study, leaving that to be dealt with in Sunday-school and at home.

On March 26, 1896, Miss Katharine Hawes, of Richmond, Va., gathered some boys together in the Second Presbyterian Church in order that she might be of help to them. Out of her longing to help boys has come the Covenanter movement in our own church. Inspired by the sympathy of a few far-seeing souls around her, but without the direct control of any ecclesiastical body, she prudently worked away. Company after company sprang up in Richmond. As soon as the movement began to be understood, companies were organized in different places over our church. At the bottom of it was the missionary motive, which was big enough and strong enough to hold the boys to the organization. With Miss Hawes' cordial approval, a proposition was made through the Executive Committee of Publication that

the General Assembly should adopt the Covenanter movement as the male branch of its Westminster League.

It is now, therefore, officially connected with our church, and has the approval of our supreme court. There may be said to be two great purposes at its heart. The first is to tie the boy, through his affections and interest, to his denomination and his particular church, so that their principles may be his, and their life may flow freely into him. Its second purpose is to create a new generation of mission workers among men in our own church. The organization is essentially missionary to its very core. Their simple creed is found in the following:

"COVENANTER MISSIONARY CREED.—We believe in God the Father, God the Son, and God the Holy Ghost. We believe it is our duty to tell the heathen of the plan of salvation that God has promised through the death of his Son. We, therefore, engage to send them the Bread of Life by the hands of our missionaries. We engage to pray for our missionaries. We engage to do all in our power for the spread of the gospel on the earth, that Christ's kingdom may come."

The methods pursued in reaching this aim are, of course, varied according to circumstances. The organization must be maintained by certain business transactions, which are cared for in occasional business meetings. The great meeting of the month is the missionary meeting, and for this the managers make special and diligent preparation, each boy being assigned something to do, and he is impressed with the thought that he is under obligations to the company to discharge his part fully and intelligently. To get the best results from this missionary enterprise, a certain equipment is necessary. The boys should have access to missionary literature; bright, well-written leaflets on the different phases of missionary operations, at home and abroad, should be abundantly kept before them; missionary books, of which recent times are so prolific, such as *The Cobra's Den,* and *In the Tiger Jungle, John G. Paton's Autobiography, James Gilmour's Letters to His Son, The Life of McKay, Uganda,* and numberless other books of equal interest. The programme for the meeting should be carefully prepared, with reference to having every boy take some part, no two programmes being exactly alike. Arrangements should be made so that the boys will be encouraged to give freely to missions at home and abroad. His whole heart

should be nurtured with missionary thought and prayer and song until his tender susceptibilities are firmly fastened to his brother's needs the world over.

A most important adjunct to the Boys' Missionary Meeting is their Mission Study Class. The idea underlying this class is not new, and is already in operation in our seminaries, colleges and schools, and to some extent, in the North and West, in the young people's societies. In our own church it has taken as yet comparatively little hold, but that it is one of the good things that is coming let us devoutly hope. The idea underlying it is that in connection with the Covenanter Company there should be formed a class of from six to ten who are willing to *study* missions, according to a well-conceived plan, under the teaching of an approved leader, meeting regularly, with questions and answers. The best book that has ever been written on this subject is undoubtedly a little pamphlet by Professor T. H. P. Sailer, called *The Mission Study Class,* and more valuable information on the subject may be had from a pamphlet entitled *Young People and Missions,* which embodies the proceedings of the conference held in December, 1901, in New York, to discuss the relations of the young people to the spreading of the kingdom of God. Through the Young People's Department of the Executive Committee of Publication plans will soon be announced for the first term of study in the Mission Class. A special text-book on Africa is being prepared, suitable for young people between twelve and sixteen years, to embrace eight lessons, covering eight weeks. The time of the session will probably be in February and March. It is also a part of the plan that early in the fall another brief term of study shall be had upon another line, for which a text-book will be prepared. By this method it is certain that there will be no small quickening of the religious life of the boys who enlist in these classes. Their missionary interest will be based upon missionary intelligence, and we will be in the way of creating a new generation of those who will give liberally, proportionately and gladly.

But all of the strength of the work is not to be given to the training of a boy in missions, whose field is outside of his own congregation. The Covenanter work provides for other things as well. The Constitution provides for a "Church and Neighborhood Committee," whose duty it is to search for and engage in

forms of work approved by the officers of the church in connection with his own church. Just what form this work should assume should unquestionably be determined, in general, by the pastor and session of our church. A boy's religious enthusiasm needs to flow in appointed channels, leading to some definite object. According to the theory of our church government, the whole work of a local church is comprehended under the work of the session and of the board of deacons. Why should not the boys be taught to believe that the duties assigned to these officers embrace the New Testament idea of church work? There is the preaching of the Word, which is done by the pastor, who is a member of the session. There is the work of discipline in its broad sense, and the care for the spiritual interests of the church, which is committed to the session. Here are the temporal affairs of the church, necessary to its prosperity and peace, which God's Word gives into the hands of the deacons. It is not an easy thing for the boy to be trained to know that he has a part in one way or another in this great work. There are sick boys whom they may visit and cheer with their presence. There are strangers whose interest they may excite, and whose attendance upon the church they may secure. In the church of God his people worship him in psalms and hymns of praise. To sing with intelligence and taste our boys may easily be trained, notwithstanding the recently expressed opinion of one who protested, "I know of no way to teach boys to sing." Then, there is the great duty and privilege of public prayer, to which a boy may be trained. A few days ago a devoted elder in the church came to me with troubled heart and voice, and asked if I could give him some help in the matter of public prayer, that he felt it to be his duty to pray in public, that he had made solemn vows to "pray with and for" the people, and that he earnestly desired to pray to the edification of the church, and yet he said that it was one of the greatest crosses of his life, and that at times he made complete failures, and never prayed with fluency and ease. Why need this experience be perpetuated, when it is so easy to remove the burden from manhood by a little attention to boyhood?

The boy's benevolence may be trained in the proper channels, under the control of the church. The ministry to the poor and distressed is surely our Lord's own ministry, and when our boys' eyes are opened to such opportunities, and their eager, respon-

sive lives are trained to such service, we shall do for them a priceless work.

There is a deep conviction settling upon the church that there is needed a radical change as to the principles and proportion in giving our substance to God. It would be difficult to find to-day a single department of the work of the church which is not in urgent need of much funds. It is perfectly well known that in the hands of Christian people there are incalculable sums of money that are simply idle. Will it not be bordering upon a crime if we train up in the church of God another generation of givers who shall do no better than we have done? Undoubtedly, we are in danger of just such a course, but the Covenanter movement comes forward and offers to us a first-rate method for training our sons to better ways in this most important matter. In their companies they may be taught the New Testament ideals of liberality, and may be brought to feel that our Lord uttered a real experience when he said, "It is more blessed to give than to receive."

For many recent years there have been attacks on our Calvinistic system of doctrine from within and without. On every side we are told that it is narrow and hard, that its standards of life are impracticable, and that its influence is narrowing. We hear such opinions as these, not only from the religious press, but they are reflected, to some extent, in current fiction and in the secular press. Our boys will see these things, and certainly be influenced by them, unless there is some active counteracting influence. The very name "Covenanter" is fragrant with the idea of devotion even to death, with the principles which Calvinism is hugging to its heart. Our boys may easily be taught to love the church, and the system which has given to the world its strongest heroes, and has secured to mankind everywhere the priceless boon of religious liberty. No task could be easier than to educate a generation which shall not in any sense apologize for its faith or explain away its peculiar customs and life. The Presbyterian man, so full of all that is strong in character, vigorous in action, conservative in influence, broad-minded in horizon, straight up and down, and clean through and through, deserves to be perpetuated for the good of our country and for the glory of God. To aid in the production of this type we have around us a very large literature, in story and song, in catechism

and history. Besides these written manuals of instruction there is a vast wealth of Presbyterian tradition, which it will be well for us to perpetuate in the imaginations of our sons. There is a tradition that all Presbyterians are predestinated to be educated, and it will do our boys no harm to feel that this is a precious tradition, which must not be forgotten. It is a tradition in our church that fathers and mothers teach their sons and daughters diligently by the fireside, and there lay the foundations of character which afterwards result in this peculiar type of manhood. It is a tradition in our church that her sons and daughters are broad-minded enough to take an active interest in the affairs of the State, and by their quiet and yet potent influence, exert a mighty influence upon the course of public affairs. It is traditional amongst us that the Lord's day must be kept after a certain fashion, and with holy reverence, in earnest study, and in the blessed quiet of home. It is worth our while to stop a moment and find what the influence of tradition upon character is. It may be doubted if any nation has ever been great that has not had fixed traditions that have passed, with more or less variation, from father to son. Perhaps it is in this way that the imagination is educated, and certain emotions excited, and the will brought into action. Unless we lay our hands upon the rising generation and train them with diligence and power to believe in these ideals and to glory in our church, certainly we cannot expect anybody else to do it. And so there opens before the church the golden opportunity for the training of a new generation of Presbyterian men. If we neglect it, we shall neglect a sacred duty, and refuse a gracious privilege.

It is worth our while to consider for a moment an agency, often overlooked by us, which may be used with distinct power in laying hold of our boys, so that they may be trained somewhat as indicated above. I refer to the proper use of *the social element in human nature.* The best writers on this subject recognize freely that there is strongly developed in the boy nature his inclination to be with other boys. Some one has said that a boy dislikes no one's company except his own. It is undoubtedly true that boys love to be together. They generally go in crowds, larger or smaller. There is no emotion in the boy's heart which approaches his love for his immediate family so nearly as does his love for his "partner." So far as his shrill whistle and his

peculiar yell may be heard, it calls forth at once a ready answer. This factor of human nature may be used powerfully for laying hold of boys in numbers. When the crowd moves, every boy in it moves, and the public opinion of each set is a supreme law to every one in it. For the time being, there is no appeal from its decision, so far as the boy is himself concerned. Is there, then, no wisdom in the effort which we are trying to make to bring the boys into such relations with one another that this strong inclination may be used for the advantage of the church?

To this end, a great many of our stronger churches might easily provide a room for the boys to meet in. It might be made a sort of museum, in which they might contribute their beloved curios, gathered from everywhere. It might be made with profit a sort of missionary museum, where the pictures of living and dead missionaries may be displayed, and where curious objects, illustrating the life and trades of the nations of the earth, may be deposited for study and illustration. What harm can there be in having arrangements for simple games, where once a week the boys may come and be free together, under the supervision of some discreet older person? Then, too, this room may contain a library for the boys, into which may find their way the best books of our times for boys. Literature of this character is most abundant and rich, and the boys would take eager delight in it. A plan is being advised by the Executive Committee of Publication by which Covenanter Companies may, after a while, have the benefit of circulating libraries, not of religious books only, but of the best books for boys to read. What an unspeakable boon to the boys who live in the country, and whose eager minds are unfed, such a room, with its curios and library, might be! Much more might be said upon this phase of the subject, but for lack of space I shall have to forbear. Thus, in very brief compass, have I sketched the origin, purpose, development and methods for a great movement for the religious uplifting of our boys.

This article would not be complete if it did not end with an effort to point out the fact that the Covenanter Company will furnish to the discreet pastor and the earnest managers of the company a first-rate opportunity for personal work, with a view to bringing each boy to an open confession of Jesus as his Saviour and Lord. By an approach to the boy through his imagination and social instinct the wise winner of souls may reap a rich

reward. Perhaps there is in all Christian experience no task simpler, and in a certain sense easier, than that of bringing childhood to the feet of him whose teachings have glorified it for all time. Our glorious Lord is not far from the boys. His eye seeks them, his heart yearns for them, and his hand is stretched out in power to steady them. In his service he makes abundant room for them all. The lad who, like David, may sing a sweet song; or, like the nameless lad who carried his fish and bread as he went to hear the Great Teacher; or who, like Samuel, from his earliest years shows marks of the new life, surely will find that the Master is calling for him and waiting just outside that the tender heart may open. During all these years he has been "in quest of a boy."

SUGGESTIONS AS TO THE MID-WEEK SERVICE.

A Symposium.

Extracts from letter by Rev. Thornton Whaling, Lexington, Va.:

"I may sum up the results of my experience and observation as to this important service in the following statements:

"1. The pastor ought to *believe* in the prayer-meeting. He should regard the prayer-meeting as to a considerable extent the key to the life and work of his church.

"2. The pastor ought to *talk up* the prayer-meeting. I have heard some preachers inform their congregations that such a meeting would be held some time during the week, in a manner so dead and dull and formal, that only a few old 'seasoned saints,' trained to 'endure hardness,' could contemplate with 'any degree of allowance' the prospect of attendance.

"3. The pastor ought to *pray for* his prayer-meeting—not only in his own closet, but in his prayers on the Sabbath, leading the devotions of his people. It is a question, anyhow, whether there be not a greater educative and spiritual power in the minister's prayers than in his sermons.

"4. The pastor ought to *prepare himself* for his prayer-meeting. A preacher once told me that his prayer-meeting talks were 'hot-cakes,' in the sense of the hastiness of their preparation. I was not surprised to find a miserly 'baker's dozen' coming together to be tantalized by the viands of the unwise spiritual purveyor.

"5. The pastor ought to secure the coöperation of his people in maintaining the prayer-meeting. He should ask this of the people and of his officers, in the pulpit and in their homes. Let him secure the best singing he can. Singing means more here than in the 'great congregation'; the people are closer together. Occasionally the pastor might have one of his elders deliver the address.

"6. The pastor ought to resolve that, by God's grace, he will have a good prayer-meeting in his church. Discouragements will come; the law of periodicity applies everywhere; sometimes the prayer-meeting is 'up,' sometimes it is 'down.' But the pastor that hasn't got 'grit' enough to face a condition in which, for some reason, the prayer-meeting seems to be on the decline, is without the 'grit' that will make him a successful 'master of assemblies.'"

By Rev. A. B. Curry, Birmingham, Ala.:

"As a rule, Presbyterians do not like the 'open prayer-meeting.' It may be because they have not been trained to it. They prefer a thoughtful, orderly lecture or talk from one, who has prepared himself by study, to a number of impromptu talks, which are apt to be more or less rambling. The perils of the open prayer-meeting are, on the one hand, either an awkward silence, which depresses the meeting; or, on the other, jejune talks from men who have nothing to say, and who feel obliged to say it. These perils, however, may be avoided, at least in a measure, by selecting and announcing the topic beforehand, that all may give it some study, and especially by asking beforehand suitable men to speak on certain points.

"The perils of the lecture plan are stiffness and conventionalism. Under it, the prayer-meeting is apt to become a Sabbath service transferred to Wednesday night, with a handful for a congregation and a sermonette as the main feature, instead of a sermon. There is a further danger of its enervating the active members of the church by depriving them of the one opportunity they might have for giving out to others something of their own spiritual knowledge and experience. This is a great loss, for here, as elsewhere, 'it is more blessed to give than to receive.'

"The midweek service, under any plan, should be distinctly different from the two Sabbath services. The *family* idea of the church should be made prominent, more prominent than is possible in the more formal services of the Lord's day and in the mixed congregations of the public sanctuary. It is the informal gathering of the church family around the ecclesiastical hearth-stone, so to speak, to talk of family hopes and aims, of family successes and failures, too; to exchange bits of spiritual

knowledge and experience; to be refreshed by a brief repast on the manna of the Word; and, above all, to bring our church family joys and sorrows to our divine Lord, in glad thanksgiving and humble supplication.

"It is preëminently the meeting for the expression of Christian fellowship. It is an excellent plan to set apart the last fifteen minutes of the hour for Christian greeting and fellowship. The members are asked to linger for this purpose, and for introduction to strangers and new members, while the latter, as they join the church, are informed if they wish to meet the working members of the church, and to get into the current of the church life and fellowship, they must attend the prayer-meeting.

"Some one has called the prayer-meeting the *pulse* of the church. Let us go further and call it the *heart*. Now, whatever plan makes this heart in any given church beat most warmly, sympathetically and strongly, sending through the church its life-giving current most widely, that is the best plan for that church."

By Rev. C. T. Caldwell, Houston, Tex.:

"Several things combine to make the prayer-meeting profitable: (1) Light. Many a service is killed by holding it in a sort of dark-room. One of our most successful pastors told me that one of the first things he did on taking a church was to put in plenty of lights. Light is in itself a welcome. (2) Hymn-books. Money invested in them always brings good returns. Ordinarily, people will sing if a hymn-book is handed them; if singable selections are made and if the hymns are not dragged. (3) Prayers. The name of the service calls for prayer to have a prominent place. Not that they should be too long, but there should be several. Young men should be encouraged to lead in prayer—or one wonders what the prayer-meeting of the next generation will be! If people are encouraged to hand in their requests for prayer on a slip of paper before the service, either putting them in a box for the purpose or handing them to the pastor, it lends interest and is a great help to all. (4) The address. This is most important. The pastor should be the leader of the whole service, but he need not monopolize it. Whether he makes the address or not, whoever does should

be thoroughly prepared. Success seldom follows lack of prepara- in anything. It is to be feared that many pastors worry more over this service than they work for it. Or they may minimize its importance, and think *anything* will do for a prayer-meeting talk. A sort of pietistic harangue is the result. No wonder the meeting fails! Then there is a very prevalent idea that several short, spontaneous talks, quotations, etc., give variety to it, and such is the case; but ordinarily it proves to be such 'light refreshment' that those who are hungry will stay away because they are not fed, and those who have no hunger will stop going because their appetite is not to be created in this way. There is no call for this service unless it appetizes, feeds, strengthens. Food which is not thoroughly prepared will result in indigestion, revulsion. People need the tonic of strong, scriptural exposition and exhortation. For it there is no substitute."

By Rev. P. H. Gwinn, Charlotte, N. C.:

"The plan of conducting prayer-meetings in the Steele Creek Church is rather unique. The general prayer-service is held only every alternate week, the intervening week being devoted to the young men's prayer-meeting. To the men's meeting are invited all the boys, young men, and older men, too, whose hearts throb with love for the welfare of the church. Instead of the midweek lecture the pastor leads in the study of the Sunday-school lessons and the standards of the church. In addition to these services, the Women's Missionary societies and the Men's Missionary Society meet once a month separately for prayer, conference and study of missions.

"The simple plan outlined above lays no claim to perfection. It possesses, however, certain commendable features. One advantage is that of flexibility. It varies the exercises and limits the number of religious services. It prevents monotonous multiplicity, and often saves the attendance from disastrous attenuation. It furnishes a barrier to religious surfeiting. It combines the teachers' meeting and the prayer-service in a helpful way. The minds of all who attend are focused upon the same part of God's Word, even before the exercises begin; the problem of a successful teachers' meeting is solved; and a forward impetus given to the work of the Sabbath-school. In the absence of the pastor, an efficient elder can go right on with the prayer-

meeting, there being no formal lecture in his way. Of course, the prayer feature is not neglected in these services. Prominence is given to it at the proper stages of the meeting."

By Rev. Robert P. Kerr, Richmond, Va.:

"A prayer-meeting should begin at the minute and close promptly in one hour. There should be nothing long in it. The prayers, Scripture reading and sermon should be short, and the hymns kept from being long, not so much by omitting stanzas, as by being sung rapidly and with spirit.

"The sermon should be practical, not theological in the technical sense, though every sermon should be doctrinal while practical. There is no such thing as preaching without doctrine. The aim should be to secure a spiritual effect, and the uplift, comfort and greater consecration of God's people. *Above all, it should be a meeting for prayer.*

"After thorough study, very thorough study of the sermon, the best preparation of the minister is on his knees."

By Rev. Frank E. Fincher, Greenville, Tex.:

"There are many ways of helping the midweek service. We shall mention one we have tried. It is to emphasize united prayer. Such prayer has wonderful power, and is the reserve force of the church. The Bible abounds in the triumphs of united prayer. The apostles were invincible in their conquests because united prayer brought down the power of God. The great reformers were upheld by this same power. United prayer alone can fill the great need of our church to-day. The midweek service should wield this latent power with telling effect. The local church is strongest when, with contrite hearts, she lifts one earnest prayer to her ascended Lord. Many good results will follow. Instead of a dry lecture, many will take part in the service. It places the interests of the kingdom upon the heart of each believer, and arouses him to earnest, active service. It gives unity and strength, because it lays a great need upon each one, and brings all to the same throne of grace for help. It deepens the spirit of brotherly love by their mutual interest in the kingdom, and strengthens the bond in Christ. In praying for the church, we shall more truly love our blessed Lord."

By Rev. Theron H. Rice, Atlanta, Ga.:

"Perhaps the most thorough and interesting course of teaching which I, at least, have ever attempted in my prayer-meeting work, is a course following Dr. James B. Ramsey's *Question Book on Bible Doctrine.* I began the course by announcing to my congregation that I was going to follow very closely Dr. Ramsey. I urged them to get the little book of questions. I would, at some of the prayer-meetings, call upon gentlemen in the audience to look up the references Dr. Ramsey furnishes in support of the several doctrines which he elaborates. This calls into coöperation with the pastor in conducting the meeting a number of men, many of whom were not willing to lead in public prayer or take any original part in the meeting, but who were willing to read a passage of Scripture in answer to the question propounded by the pastor from Dr. Ramsey. I carried the Central Church congregation almost through Dr. Ramsey's course of Bible Doctrine, with great profit to their intellectual and spiritual life."

By Rev. S. M. Neel, Kansas City, Mo.:

"The midweek service has been, from my viewpoint, a dismal failure. I have not known, in my thirty years' ministry, a good prayer-meeting. Mark, I do not mean an individual service or at times of revival, but one month or one year with another.

"I have asked several pastors of our own and other churches if they knew of a good prayer-meeting, and the reply is, 'We do not.'

"I knew of a good prayer-meeting for one winter in a Baptist church. The congregation is in a residence part of the city, composed of moderately well-to-do working people; not one person in the congregation, I think, worth as much as twenty-five thousand. The pastor resolved his midweek service into a Bible class. He was a good teacher, and he succeeded admirably. The class was from one hundred to three hundred. Afterwards it fell off. I do not intend this for the symposium, but an explanation why I could not write for it.

"I should add that it is 'dog' easy to write piously about how a prayer-meeting should be conducted, and all that. But point me to the 'real thing.' A friend of mine went one hundred miles, some years ago, to 'see' the prayer-meeting of the man who wrote on that topic in the *Homiletic Review,* and was disgusted to find an institution more dead than alive."

II. Missionary Department.

YOUNG PEOPLE AND MISSIONS.

By Chas. A. Rowland, Jr.,
Manager of Summer Campaign Mission Work.

It is said that in every four years a sufficient number of young men become of age to change the politics of the land.

What marvellous changes take place in our church life every four years! Consider for a moment the great number that have passed away, and the thousands of young people who have come into the ranks to fill up the pews thus made vacant.

An examination of the figures reveals that forty per cent. of those who have joined our church and confessed faith in Christ have come from the Sunday-schools. The average, according to experts, for the church at large is seventy-five per cent. It is just possible that in making up the statistics for our church, all expupils may have been omitted, while counted in the general estimate. However, the fact remains that from this great training school come a very large per cent. of our membership, and I think it is safe to say the strongest leaders and best workers.

The statistics for our Sunday-schools the past four years are as follows:

	1899.	1900.	1901.	1902.
Number in Sunday-schools, ...	143,639	141,507	149,567	149,482
Number joined church from S. S., ...		4,761	4,679	5,034

In view of these figures a practical question presents itself to one deeply interested in missions.

Are our young people being properly and systematically trained in missions, so that in taking their places in our church life they will liberally and intelligently support this great work of the church? It is a vital question and worthy of earnest consideration. Now, as wise master-builders, let us plan for the future. The children of to-day will soon become the men and women of to-morrow. Some one has said, "At the age of thirty, character begins to harden like clay in a mould, and it will

never soften again." How important, then, during the impressionable age, our young people should be brought into touch with the missionary enterprise, that their intelligent and sympathetic coöperation may be assured for all after life.

Is it not due to the neglect of the young in the past at this point that we have the appalling estimate to face that sixty per cent. of the eighteen millions of communicants in the evangelical churches in the United States give absolutely nothing to Foreign Missions? If the non-givers contributed in the same ratio as those who now give, small though the average may be, the receipts would be increased over eight and one-half millions, about one and one-half times more than the present gifts.

Why, then, have we such a vast army, indifferent to the one cause that alone gives us, as a church, the right to continued existence? I am persuaded that this is due to ignorance. Had we sown information, the harvest would have been far different. It is a patent fact that our young people have been sorely neglected in missionary instructions. In their formative days the triumphs of missions were not presented to them. In Sunday-schools and young people's meetings, the needs and advantages of missions were seldom, if ever, mentioned. They were not led to pray or give, that the coming of the King might be hastened, and so it is not surprising that, in after life, sixty per cent. of professing church members have such a narrow view of the world's needs, that they care nothing for the millions in darkness. Yea, a goodly number still doubt *the wisdom* of giving the gospel to those without God or without hope.

The missionary enterprise is suffering at this point at the hands of its friends. We do not appreciate or cope with the home situation, especially with relation to young people. Are we going to be content that the coming generation shall still contain sixty per cent. in the non-giving ranks? In missions the paramount question now has become the "Home Problem." God has done his part, and thrown the whole wide world open, and called and qualified the workers in greater numbers than the church at home is willing to send out.

Where the home field has been carefully cultivated, most encouraging progress is noted. Let us take one significant instance.

The Northern Methodist Church has cultivated its Sunday-

schools during the past few years with marvellous success. They require each school to organize itself into a missionary society, and at stated seasons have missionary exercises, and give the scholars an opportunity to contribute. What has been the result? In 1901 the Sunday-schools of this denomination gave $400,000 for missions, nearly one-third of the entire sum contributed by the whole church.

We Southern Presbyterians have neglected our Sunday-schools and young people along this line, and between three and four per cent. is all our Executive Committee reports from Sunday-schools. Here is a tremendous undeveloped field. I hope in the near future our Sunday-school and Foreign Mission Secretaries will form a partnership.

"The twin foes of missions, prejudice and indifference," can be banished from our church life by the oncoming generation, informed and alive to the need of missions.

Let us have no small conception of the missionary enterprise.

> "The Son of God goes forth to war,
> A kingly crown to gain."

We are all called forth to take part in this glorious work of making Jesus Christ known. See to it that, in your sphere, the work of missions is not contracted, and looked upon simply as a department of our church's benevolences in charge of an Executive Committee. Dr. Pentecost truly says, "Not until the church rises to the same height of conviction, consecration and enthusiasm for the extension of the the kingdom of God, not as an incidental part of her work, but as the fundamental and mission upon which all her resources and energies shall be gathered up and expended, will we have begun to fulfil the great commission of our Master."

HOME MISSION EXPERIENCES IN THE MOUNTAINS OF NORTH CAROLINA.

By E. Mac Davis, *Pastor at Barnardsville, N. C.*

This is to be a recital of personal experiences; such a recital demands personal pronouns. If there should appear to be too many of those of the first person, note that some are used in sentences indicating doubt, misgiving and fear. In every sentence expressing triumph and victory, the name of him who is our helper occurs. It is he that worketh in us to will and to do of his own good pleasure. Remember that the weapons of our warfare are mighty only through God to the pulling down of strongholds. It so happened that the Superintendent of Synodical Missions offered me work in the county that has the reputation of being the most lawless and illiterate in North Carolina. I am a Southern man, a son of the mountains, if you please. What I say of the illiteracy of the mountain people I say of my people, my kindred according to the flesh. I speak the truth in love; am I, therefore, become my people's enemy because I tell you the truth?

These mountain people constitute the most distinctively national remnant on American soil. Nine hundred and ninety-nine of every thousand are children of men who came to America in the early days. They are the sons and daughters of the Revolution. They have not organized themselves into chapters to perpetuate their ancestors' fame, and know not to boast. They are blind to their glorious inheritance of truth; they have lost their inheritance of character. Elsewhere the white man is bearing the burden; in the mountains he has become the burden.

These people constitute the element in the South most important to be reached, writes Senator Blair, of Blair bill fame, and adds, "They never have had a fair chance, except as individuals; under the greatest difficulties, they have made it themselves."

Surely nothing is more important than that of rebuilding

the Christian character of these original Americans. That sort of work is the task of the home missionaries in the mountains.

A fraction less than thirty per cent. of the white voters of nineteen mountain counties in seven Southern States report themselves to the census-takers as illiterate. Of course, every man who is able to stumble over words of two syllables and to scrawl his name counts himself a literate person, if not a literary person. The people in particular counties, blessed by excellent railway facilities, fine country roads, good schools and rich farms, are the equal every way to people anywhere. Those of other particular counties are as far behind in civilization as it is possible to conceive native-born Americans to be.

What chance has a child in a county that provides only fifty-seven school-houses, at an average cost, including equipment, of only $182.75 for a school population of 8,143 children? What chance has a child in a county that provides only fourteen weeks of school per year? What chance has a child in a county that spends on his education only $1.36 per year, or nine and a half cents per week for a period of fourteen weeks? In that county—and it is by no means the worse—only about sixty per cent. of the school population are enrolled; only about thirty-four per cent. are regular in attendance. The average number of days attended by each child enrolled is forty, and the average number of days' schooling each child of school age receives is twenty-four.

These calculations are based upon the census returns for 1900 and upon the school reports for that year. They make the very best showing that that county has ever made, and that best is unspeakably bad.

The showing for religion is not any better. An association of thirty-eight churches, having a membership of 2,084 persons, and enrolling 1,278 Sunday-school scholars, contributed last year for benevolent purposes the following amounts: Foreign Missions, $9.08; Home Missions, $24.65; orphanage, $15.56. For the support of their seventeen pastors, these thirty-eight churches, with 2,084 members, paid last year a total of $560.15 in salaries, an average salary of $32.95. Omitting the churches at two county seats, the average salary paid the other fifteen pastors is $21.33 per year!

Those preachers are well paid. They are as illiterate as

the people themselves. Scores of the mountain preachers could not pass the entrance examination to the sixth grade of an average city school. Other scores can scarcely read; some are immoral.

> "Unenlightened and too proud to learn,
> Or vicious, and therefore not apt to teach."

Their sermons move the weak, but do not teach. Prejudice takes deeper root. The curb of conscience snaps, and the laity run wild. "Like priest, like people."

Take these incidents as illustrating the prevalent ignorance and prejudice:

When we established a day-school at a certain point, some of the neighborhood women became alarmed lest we were about to deprive the community of the Bible.

A county school committeeman expressed preference to see the educational interests in the county sunk to perdition rather than have them stimulated by Presbyterian effort.

Another said that of a certainty we were Romanists. He had seen one of our teachers teaching the children to count by means of the buttons of an abacus, and thought that she was counting her beads.

I was preaching in the court-house in one of the mountain counties. A man ordained to the ministry forty years ago, and still an acceptable preacher, left the house muttering that I was a Roman Catholic, and ought to be tarred and feathered. When I was explaining the term "holy catholic church," as used in the creed, and appealed to the dictionary, an objector blandly replied that Webster was not an apostle, and that his dictionary is not inspired.

I have been denied the use of county school-houses and churches in which to preach. One of the communities where this was the case is well enough called "Sodom." You remember that other Sodom, which evil entreated the servants of God, and what came of it! Heaven turn back from this modern Sodom the fate of the ancient Sodom! And Heaven will. There have been planted there mission points, which are fast giving it the few righteous persons, for the lack of which the other suffered the vengeance of eternal fire. This modern valley shall not become as the Salt Plain of the Dead Sea as you look towards Jordan. Whiskey and brandy have been cast out as

unclean spirits, and the church and the school have taken the place of the distillery.

When explaining the methods of church government, I described the Presbyterian method as republican. The report spread that Presbyterians were Republicans.

A preacher, when I came into his community, took my coming as the occasion for an harangue. His text was, "Go tell that fox that to-day and to-morrow I do cures." He pronounced *cures* as if it were *curse,* and declared that I was the fox destroying the vines.

These are the facts of the ignorance, superstition and prejudice of my mountain people, of my kindred according to the flesh. These are the facts, climactic or anticlimactic in their arrangement. I have not followed the rules of rhetoric in throwing them together. Engaged in Home Mission work, I have forgotten my rhetoric, if not my grammar. The rhetorical effect is in the sorrowful truth, in the indication of woful conditions.

Among such people our work has been since the fall of 1897. These are the results:

1. Seven and three-fourth acres of land have been donated to the Presbytery of Asheville.

2. Two combination church and school buildings have been erected, valued at $1,000 each.

3. A five-room manse has been erected, valued at four hundred dollars.

4. Two other church and school buildings are under construction.

5. Two parochial schools, of five-months term, have been established.

6. One hundred and fifty members have been received into two organized churches.

This work has been done among people whose leaders four years ago classed us as Mormons and Romanists. Do you not agree that the houses of those leaders have been left unto them desolate, and that their bishoprics another has taken? It would seem so!

For a year after entrance upon this work, one week I would go to a remote section twenty miles away; the next week, twenty miles in the opposite direction. In one of those sections I found four bonded distilleries, no churches and no school-houses

worthy of the name. I was told by the best citizens that forty murders had occurred in that township since the civil war. The other section was free from distilleries and comparatively law-abiding; perhaps as much so as Richmond. In this latter community we have made our home since the autumn of 1898.

In the summer of 1900 two men took a government license and began to operate a liquor distillery near us. We determined to prevent that community's becoming as the other community. That very year our two church buildings had been completed. Their influence must not be counteracted. But how prevent it? Priest and prophet reeled through strong drink and were swallowed up. A preacher, who the year before had baptized fifteen persons into the church, gave himself over to strong drink. I saw him drunk, and it nerved me to the conflict.

At a mass-meeting we expressed from the platform the determination to see that the distillers did not retail liquor by an infraction of the State law. "If they attempt to do so, I will break up their business or land them in the penitentiary." I made this announcement, and was advised by my friends to go armed. But not so! The Lord is our shield and buckler!

The distillers began to retail liquor, and did so with impunity. We furnished the solicitor the names of witnesses and secured true bills before the grand jury. But the operation of the law is slow; profits were large; indictment had small terror. Our only answer was the erection of another distillery. We addressed an open letter to the distillers, setting forth the poverty and crime resulting from their business, and begging them to close out. What is poverty to a liquor dealer? He would turn the needy out of the way, and cause the naked to lodge without clothing. What cares a distiller for the increase of crime? His only care is the increase of his own wealth. Open letter, indeed! I smile at the remembrance of it.

Then it was that my pet horse, "Jumbo," who for fifteen years has been ridden in the service of mountain preachers, was taken into the secret. A keen whip was needed, for the old horse had never before been drawn up before a distillery. I tied him under the shelter of the eaves, and went in to plead with the proprietor. He received me kindly, but wanted to argue the case. I let him debate his side, invited him to hear

me at the church next day, held prayers with him, and departed.

"Petition the Legislature," said a matter-of-fact man to me one day. "Petition the Legislature we will," I answered back. Providence had arranged to answer our prayers through the State Legislature. The people of the State had elected temperate men, and the people of that particular county had elected temperance men.

Winter by this time had closed in. The wind whistled shrill, icy and chill. The time was short. The Legislature had only a few weeks longer to sit. The people were timid. Meetings were held at various points, until they were persuaded to action. Five hundred women and girls signed an open letter begging the distillers to close out. An equal number of men and boys signed the petition to the Legislature, asking for prohibition for the township. In this winter campaign the Baptist and the Methodist preachers, and a few godly laymen, rendered valuable service. Endorsements were secured from county officers and leading politicians generally. The endorsement of the Republican and the Democratic township committees was printed. We preserve the original, lest in the future one party or the other may have to be checkmated. One day it was whispered in our ear that the distillers were about to send a lawyer before the Legislature, hoping to defeat the petition. The railway was twenty-five miles distant—miles of mud and swollen creeks. The journey was long—the story is short. Jumbo is old and stiff, but he reached the station before the lawyer's carriage, and his master was the first to reach Raleigh. The petition was presented to the Legislature; the endorsements were displayed. Similar petitions had been sent up from other parts of the county and from two adjoining counties. With such a presentation of the temperance cause the Legislature readily heard our prayers, and granted absolute prohibition to those three counties, excepting to incorporated towns therein. A supplementary bill, forbidding common carriers to deliver liquor to any person except licensed dealers, was also passed.

Elated at our success, in the kindness of our heart we wrote the distillers that if they would close out at once—they had thirty days of grace—then we would seek to have certain bills against them *nol prossed.* They only hardened their neck

to have their business suddenly destroyed, and that without remedy. They not only refused our offices, but continued their operations in defiance of the law.

"Prohibition will not prohibit," said the weak-kneed. "Prohibition shall prohibit," we answered back. We could not find a man willing to swear out the necessary papers. He who was a preacher of peace had to become a terror to evil-doers, a revenger to execute wrath upon him that doeth evil. The Home Mission Committee of the Presbytery advised me to do it. I did it. I swore out the warrants and put them into the hands of a deputy sheriff. But first, I insured all the church property against fire and took a policy on my life.

The deputy fell into the hands of the distillers, was made drunk and kidnapped, so the tale goes. We preferred charges against him, and had a sober man put into his place. Even then our witnesses—mostly employees at the distilleries—had to be brought to court by an *instanter capias.* This done, there was little difficulty in having the men haled before a justice and bound to Superior Court. Providence has so arranged it that he who, as senator, pushed the bill through the Legislature, is now solicitor in Superior Court. We may well believe that he will mete out justice to the offenders.

Following the preliminary trial came a period of terror, revenge and retaliation. A store stocked with goods was burned to the ground. A lumber-yard was set fire, and had it not been for heroic work the larger part of the village would have been destroyed. A justice of the peace was shot at from ambush. Some sneak entered Jumbo's stable and bobbed off his mane and tail. They thought to make him afraid as a grasshopper, therefore they laid his beauty in the dust. He only pawed in the valley and rejoiced in his strength.

Strong men began to tremble, and bold men began to fear. I was advised on every hand to go armed. Even familiar friends were afraid to be too intimate with me. One gave me five dollars, but would not entertain me overnight. Excitement ran high. I began to be uneasy lest I had made a mistake, and was about to give up the fight. At a preaching service which I attended the preacher in charge read as the lesson the Eleventh Psalm. He knew nothing of my feelings; my timid heart needed a message. It came in the words of the Psalmist,

"How say ye to my soul, Flee as a bird to your mountain? for, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart. . . . The Lord is in his temple. In the Lord put I my trust." I felt that that message was for me. In the strength of that conviction I have gone twice forty days and forty nights.

When the preacher had concluded his sermon I arose, reread the Psalm, and told the people that the battle for temperance and sobriety would be won. "Property may be destroyed, lives may be lost, but the kingdom of God endureth forever. Let them burn down these houses, they are insured; let them kill me, my life is insured—what is more, thank God, assured! Every man's life is immortal till his work is done. He has a mortgage on time, and not even a liquor dealer nor his henchmen can foreclose that mortgage."

The next day I gathered up a handful of the horse's hair, from which I have had a watch-chain made. On the lid of the watch I have inscribed, "Work while it is day; for the night cometh, when no man can work." I rode the disfigured horse to the city to have his picture taken. Perhaps I would have taken a bridle-path, but Jumbo was too large for that. I must needs keep to the road. On the way I met a man who had threatened to whip me. I showed him the horse's tail, and told him that I would use the horse's pictures to raise funds with which to build a school-house in that section. He grinned; I struck the horse in the flank, and down the road he carried me in a canter. The picture was taken. I sold enough copies in the community where the indignity was offered to furnish stoves for two churches and two school-rooms, and have scattered them very widely among my friends.

How about the distillers? One of them jumped his bond and fled the State. It is said that he did not stop until he sat down under the shadow of Pike's Peak, in Colorado. There he is peddling milk. Heaven grant that he may yet hear the still small voice calling him to good and to right. Another attempted to continue the business at the old stand. Officers came and demolished his plant. He escaped. A few months later he began to operate again.

This time he erected his still not a mile from the manse.

A pious member of one of our churches discovered it, hidden away in a laurel thicket. A deacon was taken into confidence, and agreed to guide the officers. On an appointed night they came, four of them. The deacon, dressed in a long overcoat and slouch hat, riding a little yellow mule, made a worthy second to the "Sky Pilot." He guided the officers over the ridge, around the bluff, through the forest, until their eyes rested upon the loathsome worm, dripping out its liquid fiery death. By that night's work that deacon purchased to himself a good degree, and displayed great boldness in the faith which is in Christ Jesus.

The distiller and two accomplices were asleep beside the still—the furnace yet warm from the night's run. It was another case of the swoop of an Assyrian "like a wolf on the fold." They turned over the tubs, poured out the mash, demolished the still and captured the distiller. Within an hour they brought the prisoner to the manse, and rested awhile before returning to the city. The officers' horses tethered to the yard-fence called to Jumbo in the stable. Jumbo answered back. A smile spread over his wrinkled face till it took on the proportions of a horse laugh. He seemed to know that his honor had been vindicated and his shame avenged.

The officers had found on the premises four pistols and a double-barrel shot-gun. The sword of the Spirit had conquered him who depended upon shot and shell. A deputy cautioned me not to let the prisoner know that I had given the information leading to the arrest. But I preferred that he should know it; and congratulated the four officers in his presence, and expressed regret for the necessity of the arrest.

It so happened that that very day two theological students had arrived unannounced at the manse, one of them to stay four days. How strangely the Lord protects his own! With the coming of daylight the report of the capture spread rapidly, and there was much excitement. Men gatherd in groups and went to the scene of the raid. The report was soon current that the strangers at the manse were officers detailed to protect my family. The students never did a more effective service. We were congratulated on every hand; yet many feared for our property and lives. We spent a restless forenoon, midst doubt and fear; hope was mingled with misgiving. Twelve

o'clock came, and with it the mail. Nervously I tore off the wrapper of the *Presbyterian Standard,* and my eye fell upon the leading editorial, "Is not Life More than Meat?" I felt that that editorial was for me. With tear-dimmed eye and with fluttering heart I read, "Life itself, earthly life, is but a means to an end." It seemed to me that I could hear McKelway's voice calling to me all the way from Charlotte, "Our lives are profitable to the world only as we seek the kingdom of God, and profitable to our own souls only as we seek his righteousness. Here are ends of far greater value than life. Life has been freely given, and life-blood shed like water, to extend that kingdom, to preserve that righteousness. This is better than life, to spread abroad the blessings and glories of the kingdom, and at the same time keep our own characters pure and true. Life is cheap, and should be held cheap, if these ends can only be obtained by the surrender of life. Here is the faith and the patience of the saints." That article was the Lord's voice to me through McKelway's pen. I clipped the paragraph and pasted it on the fly-leaf of my Bible. It deserves a place there. Ten years ago, when I was about to receive a degree at college, the good Dean had said to me, "Maybe God wants you on the picket." I had written those words on the fly-leaf, and felt it no irreverence. So now I felt it no irreverence to put McKelway's words opposite.

Brethren, it has been picket duty. Far out on the ragged edge of society, where there has been little beating of drums and blowing of horns to keep the heart stout, I have stood these years, and have endeavored to endure hardness as a good soldier. Once more courage came to me. I regirded the whole armor of God, and have been able to withstand in the evil day, and having done all, I stand.

The next Sabbath I announced from the pulpit that I was responsible for the raid and for the arrest of the distiller; that the officers carried the prisoner away tied with a rope borrowed of me; that I had a rope with which to tie the next man who should undertake to make liquor within fifteen miles of any one of our mission points.

The following week the local glee club came to the manse to serenade my family. We were beginning to receive our reward. A member of the club had written a song celebrating

the raid. It was not written in strict accord with the rules of phonetics, nor sung in accord with the rules of harmonics. What it lacked in these was more than made up by the enthusiasm of the happy party.

A little later, on invitation of the pastor, I told the congregation of the Second Presbyterian Church, Charlotte, of our conflict. They gave me a sum of money to carry it on to a finish.

On my return to the mountains, I announced that friends in Charlotte had furnished the money, and that we would reward any man who would give information leading to the arrest of a moonshiner anywhere in the group of three counties. This announcement was met with favor by the people. It has led to the arrest of nine moonshiners. One lewd fellow of the baser sort wrote us a scurrilous postal-card, of course anonymously. We were able to identify the handwriting, and gave the fellow a bad scare by suggesting that men were sometimes imprisoned for such crimes.

Six weeks after the return from Charlotte, word was received that a distillery was located at a point five miles away. A guide for the officers was secured and a search made. Only the abandoned furnace was found. The moonshiners had removed their outfit. By request, I joined the officers at daybreak. We continued the search by sunlight. We were rewarded by finding the apparatus hidden away in a smoke-house, together with six hogsheads of mash. A thousand gallons of mash, poured out, ran knee deep to mingle with the cold water. The cutting up of the vessels was a work like unto the hewing of Agag to pieces before the Lord. Samuel, the prophet, did that; the preacher helped do this. We carried the apparatus out of the mountains, swung on a pole between two men's shoulders. Women waved their hands in approval; children too young to understand the significance of the unusual procession saw the representatives of the law and the representative of the gospel uniting for the honor of the State—and all led by a guide, a young man of their kith and kin. We had three handcuffed prisoners.

One old woman remarked, "That preacher never was much of a hand to get up an excitement at a big meeting, but I guess he can do it all right at a still-house."

Her companion replied, "He can bring sinners to a mourners' bench and criminals to the jail's bars."

I heard such remarks, and felt that I was rewarded. The day succeeding that on which the moonshiners were carried to jail was Thanksgiving Day. The people attended services in force. The fact that we had made the raid in daylight convinced them that light and darkness were both alike to us. By that sort of conduct we lost the respect of no man and gained that of some.

The next day but one, special messengers came to the manse from different friends, to caution us to be careful about being out at night, not to expose ourselves unnecessarily, to keep the window shades pulled down after dark, and more to the same effect.

Once more the reaction was great. The feeling of triumph gave way to despondency; timidity usurped boldness. The gust of wind, carrying about dead leaves, flung them against the window-pane and startled us. We gathered close about the fire-place and turned down the lamp. Some one hallooed at the gate in a deep guttural voice. We were too startled to answer, and the call was repeated. This time the owner of the voice made himself known. He was a fellow-preacher. He had come at the providential time to conduct a series of meetings. His week's stay at the manse gave my family protection; his week's preaching at the church gave my congregation a gracious revival.

I was neither waylaid nor assassinated. On the contrary, another moonshiner fled the State. That winter I visited a number of colleges to raise funds to help a few worthy boys at school. I wrote a story embodying the facts of the raid, and received money enough for it to pay a teacher's salary for three months. The man who had boarded the moonshiners boarded our teacher free of cost. The next summer we had a mission school in that neighborhood.

Two of the moonshiners gave us a sworn promise that so long as they remain citizens of North Carolina they will never again engage in the liquor business. This they did in consideration of our recommending them to the clemency of the court. The oath is extra judicial, but is valuable as indicating change of purpose.

The young man who acted as guide was unanimously nominated by the Democrats for the office of township constable.

What are the results of this liquor fight? Let me enumerate:

1. Legal prohibition in three mountain counties.

2. The establishment of love for the church in the hearts of the people. Those who do not love us are afraid of us, and that fear is a great deterrent. Officers of a church who two years ago would not tolerate us in their pulpits gladly furnished money to pay expenses of the Raleigh trip, and commended our zeal in the cause of righteousness. The chairman of the Public School Committee proposed to appoint as teacher whomsoever I should nominate. The patrons of a particular school unanimously requested the same thing, and she whom I nominated was appointed. The committeeman who in the beginning expressed preference to have education sunk to perdition rather than have it stimulated by Presbyterian effort proposed to have every school in his county extend thanks to us for our activity in the liquor fight.

A young man who early in the campaign opposed us, and who tried to incite violence against us, in a private letter acknowledged his fault, and knit himself to us by bands of steel. Another, who out of malice indicted a fifteen-year-old ward of a temperance worker for carrying a pistol, confessed his shame, and requested the solicitor to *nol. pros.* the case.

Nay, nay; we are in no danger. Those men of the mountains would come to our relief or our protection any time. Old men, young men, women and children, have volunteered their protection. A man for whom an *instanter capias* was issued in order to get him to court, was taken captive of the Lord Jesus. He volunteered to rally an hundred men for our protection on an hour's notice. Should I suffer in body at the hands of the liquor men, my death would be avenged, and that speedily. I have spoken specially to the people from the text, "Beloved, avenge not yourselves."

The people have given us a lot of an acre and three-quarters, fifteen thousand feet of lumber and ten thousand shingles. A five-roomed manse has been erected, and has been occupied since midsummer. Our belongings were removed from an hired house to the manse, and we were set up to housekeeping in a

home of our own. The dear neighbors gathered for a housewarming recently. In the afternoon they planted the churchyard with trees. An old man planted a young oak at the corner, and named it for our daughter Elizabeth.

The fourth Sabbath in August was a high day in that section. The week before the people cleared the undergrowth from the graveyard. That day they came to decorate the graves of their dead. When Jesus was summoned to Bethany to see sick Lazarus, it was because he loved Lazarus. When he stood by the tomb and comforted Mary and Martha, he could do it, because they loved Jesus. So I felt, when in the presence of the great congregation in the graveyard that day, I spoke to those people. I comforted them, because I was no longer a stranger to them, nor they to me. There was reciprocal love. Why else should I have been chosen for that service?

The great victory came in October. For more than a year the battle had raged. First the storm; after that came the still small voice. The Lord himself came to us as a gentle shower. We had a week's meeting. Mr. Black, the synodical evangelist, did the preaching. It is a week never to be forgotten.

First of all came the professed conversion of the leading merchant in the village, my familiar friend, and one who had not failed me in all those stormy months. He, his wife and daughter were received into the church.

There was the saving of a young physician from drink, and his happy restoration to his family.

The chief peddler of liquor came forward to confess his sins.

An old moonshiner, sixty-five years of age, made a profession of faith, and was received into the church.

One of the two who had bonded themselves to the government that the distillers might operate, confessed his fault and was restored to church membership. The other, a brother of the distiller who fled to the West, requested prayer for himself. He entertained the preacher at his home, and furnished him transportation to and from the railway station.

A man who was a very important State's witness in the cases against the moonshiners, and who, with them, hid out in the mountains, cursing me and the raiders, was converted, and prayed as earnestly as the preacher himself for God's blessing upon his neighbors. Another witness, who had shielded the

moonshiners and furnished them firearms, came forward to the platform, and sobbed out his sorrow on my shoulder. Still another, who had housed moonshiners while they were engaged in their illegal work, granted us the privilege of sending an orphan ward to the Synodical Orphanage, confessing that he was not worthy to have the boy under his roof.

The seventh day of that meeting was remarkable—a great congregation, a great sermon, a large collection for pious purposes, the reception of forty-four members into the church, the baptism of a gray-headed man and of a prattling babe in arms, the sitting together at the Lord's table, and the singing of "Jesus, Lover of My Soul." Parents presented their two boys for baptism; one they had named Locke Craig, for the lawyer who had championed the prohibition bill in the Legislature; the other they had named Mac Davis, for the preacher who had carried the prohibition petition to the Legislature—a concrete illustration of the kinship of the law and the gospel.

That afternoon, at a mass-meeting for men, the congregation arose to their feet to endorse us, and to pledge their loyalty in what remains to be done to rid that country of moonshine distilleries.

At the close of the service an old man, an uncle of a moonshiner who had fled the State, and a member of the Baptist church, slipped a coin into my hand, saying, "Brother, I give you that because I love you." Turning to a group of men standing by, he continued, "I once said that this man had gone too far in the liquor fight. I want to say, in the presence of you all, that he has done exactly what he ought to have done."

Another old man, an officer in the Methodist church, put his hand on my shoulder and said, "I thank God that you came to the mountains. I do not know what would have become of this community if you had not."

Excuse me for saying so, friends, but I felt like thanking God, too. Home Missions seemed prosaic no longer.

The victory had come! the victory had come! Nay, not the victory, but only a victory! This has been only a successful skirmish! The great battle is out yonder in the future. Gog and Magog shall be gathered together to fight against the saints of the Most High.

III. Editorial.

EDITORIAL STAFF.

Editor-in-Chief.
ASA D. WATKINS,

Business Manager.
J. L. LINEWEAVER.

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W. A. ROSS,
JOSEPH DUNGLINSON,

Missionary Editors.
W. FRED. GALBRAITH,
A. M. EARLE.

Book Editor:
E. C. CALDWELL.

Review Editors.
PROF. G. B. STRICKLER, D. D., LL. D. PROF. T. C. JOHNSON, D. D., LL. D.

WHY may not a prayer-meeting be a meeting for prayer? If it is, then why spend most of the time at the meeting talking instead of praying? Because the people would not attend if there were "only prayers" and no lecture. But in our zeal to have a "good prayer-meeting" do we not lose sight of the very object for which we profess to meet—prayer? Is a successful gathering, after all, the aim of the prayer-meeting? The *purpose for which* we meet, the *purpose for which* we meet, that should be kept constantly and clearly before us. Is it to show, by numbers and heartiness, that we are a working church—loyalty? Is it to hear still another sermon this week? Is it to have a closer and more informal gathering with its peculiar benefits, and to exchange religious experiences? Is it even to make prayers? If we are sincere, we meet because we desire certain things so much, and are striving so hard to attain them, and are so sure that they are right and good to be obtained that we wish in concert to petition Omnipotence for them. If we are sincere, we meet because we love our Lord so that we wish to gather together to adore him. If we are sincere, we meet because we are so impressed with God's goodness that we wish publicly to thank him. If we are sincere, we meet because we are so convicted of our unworthiness before God that we wish as a people to confess our sins. "Adoration, thanksgiving, confession, petition, intercession"—those words express our aim, if we *really* want a prayer-meeting. Now suppose the people will not come. Suppose only two are spiritual enough to meet for such a purpose. Yet suppose those two meet and make their *earnest, definite prayer.* Will the result be less desirable than what we *ordinarily* have at prayer meeting?

WHAT Mr. Speer calls "the irresistible sweep and onset of those divine forces that are lodged in the missionary enterprise" has been manifested during the past twelve months in the work of the "Forward Movement." A year ago advancement in our Foreign Missions was practically clogged because there was no money with which to send even those who had volunteered. Two volunteers from Union Seminary, Virginia, Messrs. Stuart and Moffett, and one from Princeton, Mr. Preston, when they found that they also must wait to be sent out "when the way is clear," initiated a scheme under the approval of the committee to *make* the way clear. They were sent to visit the churches. By the 1st of March they had touched 144 churches, and had secured from them pledges for $56,848, a gain of $36,724 over the past year's contribution. They will continue to work till June. The financial results are but an index, we believe, to the spiritual significance of this work. There is superhuman power in human missionary effort: "Lo, I am with you alway." We can but look for a spiritual missionary quickening of our whole church. And *the way is clear.* The committee is now calling for men.

THE MAGAZINE.

WE believe that this Magazine has proved its right to exist. We feel sure that certain articles published in each issue ought to have the consideration of all our ministers and elders. We are confident that the Magazine has a work of its own to do. As to its present condition: Financially, the Magazine is on a sound basis. Its literary and religious standard seems to be steadily winning the confidence of reviewers and subscribers. But it has apparent needs. We need some means of maintaining from year to year one definite policy. Yearly change of editors is apt to make yearly change of aim in the Magazine, or else to make it aimless. Again, we need that definite and more extended measures be taken to increase the subscription list. Considering the practical worth of the Magazine, the men who write for it, and the subscription price of one dollar, we conclude we have a right to wider circulation. Measures to attain these ends should be taken by the next management.

All subscribers in arrears are requested to send in their subscriptions at once.

IV. The Seminary.

On February 9th, the Rev. R. P. Kerr, D. D., made an inspiring address to the Seminary Missionary Society on the subject of "Prayer and Missions."

During the latter part of the month, the Rev. T. H. Rice, D. D., of Atlanta, Ga., visited the Seminary and preached in the chapel. His theme, "The Parable of the Talents," was discussed in a very impressive manner.

A new student has arrived recently, Mr. A. H. Clark, of Danville, Va., and lately from Johns Hopkins University.

Mr. Motte Martin, of the Senior Class, has been appointed to mission work at Luebo, in our African mission. He expects to start for the field soon. The greater part of the other members of the class have accepted work in the home field.

The Rev. Dr. Robert Dick Wilson, head of the Department of Semitic Philology and Old Testament Literature in Princeton Theological Seminary, recently delivered an address in the chapel on the subject, "Babylon and Israel: A Comparison of the Leading Ideas Based upon their Vocabulary."

The Seminary session closes on Wednesday, May 13th. The address to the graduating class will be made by the Rev. J. R. Howerton, D. D., of Charlotte, N. C. On the Sabbath night preceding, the Rev. Dr. Egbert W. Smith, of Greensboro, N. C., will deliver the missionary address.

THE Magazine is congratulated on its editorial staff for next session. The following men were elected:

Editor-in-Chief,
JNO. I. ARMSTRONG.

Business Manager,
H. H. MUNROE.

Literary Editors,
C. S. MATTHEWS AND J. P. SMITH, JR.

Missionary Editors,
W. M. WALSH AND WARREN STUART.

Book Editor,
E. C. CALDWELL.

Review Editors,
PROF. W. W. MOORE AND PROF. T. C. JOHNSON.

V. Criticisms and Reviews.

RELIGIOUS LIFE IN AMERICA. A Record of Personal Observation. *By Ernest Hamlin Abbott.* Published by the Outlook Company, New York. Price, $1.00, net.

The writer has given us a highly interesting volume, and any one who begins its perusal will certainly read it to the end. He bases his observations on the correct principle that "a tree is known by its fruits," and that the religious life of churches may fairly be determined by the net results seen in the work and the characters they produce. He seems determined to be fair, and shows courteous regard for all with whom he comes into contact during his tour through the Southeast, South, Southwest, West, and Northwest of the United States. The book is one of real value to a student of religion in America, especially to those who have little opportunity for travel and personal observation. To the New Englander it must be especially interesting, for the greater number of the residents of the Northeast know very little of the religious life of the rest of the people of America, because, while in the East a comparatively small number go West, in the West and South every one who travels at all goes East. All roads lead to the East, and business men, tourists, bridal parties and travellers generally tend to Washington, Philadelphia, New York and Boston. So the West and South know the East, while the East does not know the West and South. As a resident of the East, I must confess to almost complete ignorance of the far West, and though I could write with certainty of religious life in the East, I could no more speak intelligently of conditions in Colorado and California than I could of church life in Siberia. This is true of nine-tenths of Easterners.

Dr. Abbott has done a real service for those of his own end of the country in exploring the South and West, observing with sympathetic and intelligent interest the religious life of their own countrymen, with which they are unacquainted.

In his first chapter, on "The Working-man and the Church," he shows that he belongs to the school of churchmen who believe that on the church devolves the duty of reconciling labor and capital, and of solving the various social and even some economical problems of American life, by taking hold of all of these in an earnest way, and devising methods of agreement between antagonistic parties. This is not unnatural, considering the fact that in the Northeast, more than in the South and West, the labor people are largely outside of the churches. In the South most labor men are in the churches, consequently the antagonism between labor and capital there is insignificant compared to

what is found in the Northeast. In the South we believe that the best solution of this and all other questions like it is to make every man a Christian by direct preaching of the gospel, bringing every man into the church. Certainly there can be no antagonism between the "working man and the church," if the working man is a member of the church. There can be no better solution of all these questions than to ignore them, and everlastingly preach to all men that they are sinners under condemnation, and that Christ's sacrifice for every man is his only hope of salvation. In other words, the cross of Christ is the hope, and the only hope, of the world.

The writer draws a very beautiful and fairly adequate picture of the religious work of Eastern Virginia, as seen in rural districts, in his sympathetic account of his visit to a "Virginia country rector." His conclusions as to the negro are as good as could be expected of a man who has not lived in the South, indeed they are far better than those of most Northern people. He modestly and wisely expresses his inability to generalize on this difficult subject. He does not advocate social equality between the whites and the blacks, properly avoiding that question, whatever his views may be.

He finds in the South that the New Theology has not made much progress, but believes that it is slowly and perhaps surely making its way. We venture to express the hope and belief that he is mistaken, for the Southern white people are and are likely to continue to be the most conservative in the nation, because they are almost pure Anglo-Saxon, and because the presence of a vast race inferior to them naturally makes them so. Their conservatism is due more to these causes than to the fact, as the author thinks, because they are out of the lines of commercial intercourse, the great streams that constantly flow between the East and West.

His account of a visit to Dr. B. M. Palmer in New Orleans is very justly complimentary to the late great preacher of the Southwest, but he does scant justice to the work of Dr. Palmer's church. Dr. Palmer certainly gave Dr. Abbott a wise and scriptural statement of the church's relation to organized labor.

In the impressions of religious life in the West, Dr. Abbott shows that he is pleased with conditions there, in the main. He has a good deal to say about the absence of conventionalism and ecclesiastical dogmatism. Evidently he very much disbelieves in dogmatism and credal statements of belief; at the same time, he is very favorable to liturgical worship in the churches, and even in the prayer-meeting service.

He gives a very beautiful and graphic account of a railway journey among the clouds, in the Rocky Mountains, on his way to Cripple Creek, and shows descriptive power of a high order. His account of Dowieism in Chicago is very interesting, discriminating, and informing.

We may venture to suggest that he makes rather too much of the idea that the business of the church is to educate the patriotism of Americans, and to make them good citizens. Of course, this will be a necessary result of wise Christian work, but the great business of the

church is to make men good citizens of the kingdom of Christ, and all else will follow naturally and necessarily.

The last chapter, which the author says does not properly form a part of his undertaking, is the most interesting in the book, because here he draws his conclusions from what he saw during his religious pilgrimage. We do think, however, that here and throughout the volume he fails to see the necessary connection between Christian life and doctrinal beliefs. The soul lives by what it feeds on, and if we are to have strong character, we must have strong meat, and because there is more doctrinal preaching in the South than elsewhere, there are more men to be found in the churches than in other parts of the country.

On the whole, the book is to be commended, and a man of the author's views and environment could hardly be fairer, and certainly a more entertaining work could not be written on such a subject.

ROBERT P. KERR.

THE SEVEN CARDINAL VIRTUES. *By the Rev. James Stalker, D. D.* 125 pp. 75 cents. American Tract Society, New York.

Dr. Stalker is so widely and favorably known to the world of readers that any book from his pen is at once assured a welcome. This little volume amply deserves it, treating, as it does in masterly fashion, seven great subjects: Wisdom, Courage, Temperance, Justice, Faith, Hope, and Love. We make no apology for inserting several striking quotations.

"In nothing is wisdom more displayed than in knowing men and women, and in so treating them that they may favor instead of opposing our advance." (Pp. 27, 28.)

"It is a life-long struggle for a human being now to be able to say, 'I am what I am'—to look the world in the face, and, without oddity or bounce, maintain and express a mind of his own. For this a man must be often with himself; he must be able to enjoy his own company. Many are afraid of themselves, and betake themselves instinctively to crowds; but it is in the crowd that the features of individuality are rubbed off, and one becomes a cipher and a nonentity. It may seem a strange test of courage to set up, but it is a genuine one, when we say that he is a brave man who can look his own inmost self steadily and long in the face without blanching."

"Temperance, then, is the control of the lower by the higher powers; or it is the force of will by which all are kept in their own places and compelled to their own work. When the habit of temperance is thoroughly formed, every excess is instantly checked and every reluctant power promptly stimulated. Thus the whole being develops steadily and acts harmoniously; and the effects of temperance ought to be internal peace and external beauty."

"If I might attempt a definition of faith, I should be inclined to call it the response of man to God—to his revelations, his promises, and his offers."

J. G. MCALLISTER.

Union Theological Seminary, Richmond, Va.

INTRODUCTION TO THE TALMUD. *By M. Mielziner, Ph.D., D.D., Professor of Talmud at the Hebrew Union College.* Second Revised Edition. 297 pp. $2.00, net. Funk & Wagnalls Co., New York.

The Apostle Paul mentioned it as one of the distinguishing privileges of the Jews that "unto them were committed the oracles of God." The proof that Israel was set to teach religion to the race is, first and chiefly, the unique revelation that came through her hands, and secondarily, that having produced such literature, she produced—or, at least, preserved—little other save that, far inferior, which found this first its inspiration and subject and model. In the twelve folio volumes of the Talmud, a literary monument that was eight hundred years in building, we possess a conspicuous work of this secondary kind. If for only two reasons, the Talmud must claim attention: its witness (though not so early written) to the existence and authority of the Old Testament Scriptures as far back as 300 B. C., and its influence as shaping the thought of the religious leaders whom Christ had to encounter when he came.

The work is conspicuous, and very tedious, containing, it must be admitted, many wise maxims and sentences, not a few of striking beauty, yet the whole itself enwrapped in "a vast and tangled mass of ancient lore." Dr. Mielziner's purpose is not to bring what is of worth to the open so much as to show us what the Talmud is, how it grew to giant proportions, what it contains, the form, meaning, and value of its contents, and the methods best approved of studying what it has to say on a variety of subjects, important, indifferent and trifling. To this end his work consists of four parts: I. Historical and Literary Introduction. II. Legal Hermeneutics of the Talmud. III. Talmudical Terminology and Methodology. IV. Outlines of Talmudical Ethics. Even a cursory examination would convince one that the work in hand is thoroughly done, and that in this "Introduction" the student will have a valuable hand-book of the Talmud. Perhaps, however, there are many to join issue with the author when, leaving facts and going to opinions, he says, "The great value of the Talmud for Bible exegesis and Bible criticism is generally acknowledged even by non-Jewish scholars."

J. G. McALLISTER.

Union Theological Seminary, Richmond, Va.

THE SINLESS CHRIST. *By George T. Purves, D. D., LL. D.* Pp. 186. Presbyterian Board of Publication, Philadelphia. Price, 75 cents, net.

FOR WHOM CHRIST DIED. *By William R. Richards, D. D.* Pp. 157. Presbyterian Board of Publication, Philadelphia. Price, 75 cents, net.

The Presbyterian Board in Philadelphia has recently begun the publication of a series of little books containing eight sermons each by distinguished ministers of the Northern Presbyterian Church. The

series is called "The Presbyterian Pulpit." The two books that lie before us are the first of that series. Each receives its name from the initial sermon. It would be difficult to make two books that look more alike. They are on good paper, well printed, and neatly bound in crimson cloth. They are as much alike as two black-eyed peas. But when one gets inside, what a world of difference! Dr. Purves was a profound student of the Scriptures, a careful exegete, and at the same time a popular preacher. In these eight sermons we see all these elements combined. They contain the very heart of the gospel, unfolded to us in the clearest, simplest, and yet the most scholarly way. When you have finished the volume and laid it down, you sit gazing into your study fire and wish that you could preach sermons like those. Young ministers ought to read the sermons of great preachers, and to them I commend this little volume as containing models of the kind of sermons we ought to preach. Here are his subjects and texts: "The Sinless Christ" (Heb. vii. 26); "The Crisis of a Soul" (Luke xv. 10); "Confessing Christ" (Luke xii. 8); "Samson's Riddle" (Judges xiv. 14); "Peter's Shadow" (Acts v. 12, 15); "The Way, the Truth, and the Life" (John xiv. 6); "Earthly and Heavenly Lights" (Rev. xxi. 23; Rev. xxii. 5); "The Waiting Dead" (Gen. l. 4, 5, 24, 25).

Dr. Richards is the new pastor of the Brick Church in New York, and the successor of Rev. Maltbie D. Babcock, Dr. Henry Van Dyke, and the venerable Dr. Springs, of the Springs' resolution fame. I was interested to see what manner of preacher Dr. Richards is. These sermons are exceedingly interesting. They are beautifully written, very suggestive, and at times bordering on the brilliant. They show wide reading and broad culture on the part of the author. But they are not my ideals of what sermons ought to be. He scarcely touches the great fundamentals of the gospels. He says but little of Christ and him crucified. There is no thorough-going exposition of the Scriptures as in the case of Dr. Purves' book. The preacher likes unusual texts, and uses them mainly as a starting point. He deals with things that are true, but they are not the great truths. Again I append a list of subjects and texts: "For Whom Christ Died" (1 Cor. viii. 11); "A Complaint and an Answer" (Josh. xvii. 14); "The Monotony of Sin" (2 Kings xiv. 24); "The Three Taverns: A Missionary Sermon" (Acts xviii. 15); "The Power of Personality" (Mal. iv. 5); "But if Not" (Dan. iii. 18); "The Gates of the City" (Rev. xxi. 13); "The Home of the Soul" (Psa. xc. 1).

The thought has occurred to me that our Committee of Publication might do well to publish a series of attractive little volumes like these.

CENTENNIAL OF HOME MISSIONS. 1802–1902.

This is the title of a neatly printed volume from the press of the Presbyterian Board of Publication at Philadelphia. It is a compilation of addresses delivered in the city of New York during the sessions of

the General Assembly of the U. S. A. in 1802, by representatives of that church, of its affiliated boards and of the missionaries of other churches. Brief addresses by others are included with an address on the "Vision of the Future" by the Rev. C. L. Thompson, D. D., secretary of the Home Mission Board and editor of the volume. This address is a fine specimen of nervous, impassioned eloquence, and must be classed as a masterpiece of platform oratory. Our sister church must be congratulated on having at the head of her Home Mission work, reaching from Porto Rica on the Southeast to the lonely Yukon, in Alaska, on the Northwest, a man capable of such grasp of the present needs and future possibilities of the work, of such lofty enthusiasm in the same, and of such brilliant gifts in sketching the glorious future, and pleading the Master's cause, that the church may respond with men, means and prayer.

A hundred years of organized mission work is commemorated by this book. That work has been of such account to the kingdom of Christ, to the Presbyterian Church and to this great republic that the emphasis given to it in a celebration occupying four days was thought to be abundantly justified. The General Assembly of 1802 met in the First Presbyterian Church of Philadelphia, and proved to be a missionary Assembly. The spirit of missions was in the church before, and the four Synods of New York, Pennsylvania, New Jersey, and Virginia and the Carolinas had each, by the Assembly's counsel, chosen two missionaries, and raised means to support them. The act of 1802, creating the Board of Home Missions, was a step forward in organization, but not in spirit, and, in view of what transpired one year later, it proved to be a most timely step. Sixty years after the founding of New York, Lasalle, in the name of the French King, raised over the Mississippi Valley and the undefined West, in comparison with which the Valley of the Rhine, the Nile and the Euphrates is not worthy of mention, the banner of France. In 1803 we have the Louisiana Purchase and the coming down of the French colors, and the opening the wide West to the men whom the board, appointed by the Assembly of 1802, would send out to win the West.

Certain geographical boundaries mark the three stages of the century of work. The chief addresses by Drs. McCook, Niccolls and Hill deal, respectively, with these stages. The first speaker, treating missions in the mother-land, takes us to the Alleghanies; the second, to the Rockies, and the third, to the Golden Gate and Alaska. Every address is good, but these three, with Dr. Thompson's at the close, are of a very high order, and it would evince a woful lack of zeal and imagination in any who could read the volume without the kindling of a deeper missionary interest in his soul.

JERE WITHERSPOON.

Richmond, Va.

PROPHETIC IDEAS AND IDEALS. A Series of Short Studies in the Prophetic Literature of the Hebrew People. *By W. G. Jordan, B. A., D. D., Professor of Hebrew and Old Testament Literature in Queen's University, Kingston, Canada.* Chicago, New York, Toronto: Fleming H. Revell Company. London and Edinburgh. 1902. $1.25, net.

In this utilitarian age anything that is not strictly "up-to-date" is treated with scant courtesy, and for this reason the study of classic literature is sadly neglected. What can one get from the writings of a Homer or a Plato that cannot be found more clearly set forth in some work of the twentieth century? Even if, for the name of the thing merely, one wishes to know something of the old masters, he is content to get his information second hand, through a translation, or some essay on the subject. In like manner there is a strong disposition to minimize the value of the Old Testament, for what truth is contained there which is not more clearly set forth in the New? And yet it can be easily shown that the Old Testament has a special message for the twentieth century no less than for those living under the Jewish dispensation; and unless we are going to lay up these prophetic writings as curious relics of the past, it behooves us to study them carefully, and seek to learn from them those eternal principles upon which God ever deals with men.

In this view of the case we heartily welcome the volume before us as a contribution towards the popular study of this interesting portion of the Word of God. As described in the alternative sub-title, it is "a study of the Old Testament prophets and prophecy, from the view-point of the preacher of to-day." It claims to be a series of suggestions, rather than a complete system of prophetic theology. It is not intended to be either critical or apologetic, but expository, in the popular sense. In explanation of the title, the author tells us that, "'Ideas' means that the prophets were thinkers, honestly facing facts and consistently applying God-given principles; 'ideals,' that they were men of faith, that is, men who, though sharing the common human limitation of having to present eternal truths in forms of a particular age, were yet convinced that changes of form would not destroy the realities of religion which gave them inspiration and strength. It is a part of the business of the Christian preacher to translate these ideas and ideals into the thought and language of the twentieth century, and so to bring them to bear effectively upon present life." (Page 8.)

There is considerable variety in the twenty-nine chapters of the book, one giving an outline of the life of one of the prophets, another paraphrasing one of the shorter books, another the leading idea of a book, while most of them set forth the different aspects of the prophetic work. It is interesting to know that many of the chapters have been given to promiscuous audiences, and were received with favor and profit. Studies along similar lines could not fail to be helpful and stimulating to pastors, as well as profitable to those under their care and instruction.

T. R. ENGLISH.

BIBLE CHARACTERS. OUR LORD'S CHARACTERS. *By Alexander Whyte, D. D., Author of "Bunyan Characters," "Lancelot Andrewes," "Jacob Behmen," "Santa Teresa," "Sir Thomas Browne," "Rutherford's Correspondents," "Father John," etc.* Published by Fleming H. Revell Company, New York, Chicago, Toronto, Publishers of Evangelical Literature.

This is the sixth and concluding series of Bible Characters by Dr. Whyte, and similar in character to the preceding volumes. As a whole, we doubt if it is surpassed by any of the many works along this line.

Perhaps the valuable series by Dr. W. M. Taylor excels this in the amount of historical information given, but what may be lost in this way is made up by the intensely practical nature of these discourses.

The matter is weighty, the style racy and pungent, and if all expository and narrative sermons were like these, there would be but few listless hearers in the pew.

The first three volumes are devoted to the Old Testament, and the remainder to the New. The present volume deals not with historical characters, as in the case of the previous volumes, but with the characters which appear in our Lord's parables, the last seven chapters being devoted to the angels of the seven churches of Asia.

Strictly speaking, there is no attempt at a systematic exposition of the parables, but some special phase of the truth presented is seized upon and applied to every-day life in a striking way. These discourses are wonderfully practical, and the book is well adapted for reading aloud in the family circle when debarred the privileges of the sanctuary, and we also recommend them to ministers as affording an excellent model of attractive and effective preaching. T. R. ENGLISH.

THEISM ET ALS. *By the Rev. Charles Caverno, A. M. LL. D.*

This book contains a number of essays bearing more or less directly on the subject of Theism. While the author does not discard the old and familiar arguments for the existence of God, he strikes out in new directions, and brings proofs of God's existence from quarters where few go in search of them. Many of these arguments are forcible and sound. Some of them, however, are perhaps, better proofs of the author's ingenuity than they are of the great proposition for which he contends. In the course of his interesting discussions, he lets fall incidentally a number of remarks to which orthodox Christians would take exception, and, like all authors of his views, he thinks it necessary, "in season and out of season," to fire into Calvinism. Still, the book contains much valuable matter, and may be read, not only for that reason, but as indicating a theological drift of the day of which it is well to take account.

AGNOSTICISM. *By Robert Flint, D. D., LL. D., F. R. S. E.*

Those who have read Prof. Flint's works on Theism, Anti-Theism and the Philosophy of the History of Europe need no assurance that this new work is one of great value. Beginning with a protracted dis-

cussion of the nature of agnosticism, he takes up its history, giving the different forms which from time to time it has assumed in the hands of its different advocates, and subjecting it to a most scholarly and destructive criticism. It is probably the best English work on the subject now in existence. G. B. S.

THE THEOLOGY OF CHRIST'S TEACHINGS. *By the Rev. J. M. King, D. D., Principal of Manitoba College, Winnepeg.*

This seems to be one of the numerous books written in recent years in response to the cry, "Back to Christ." It is written, however, in a spirit very different from that which has prompted many others. There is a disposition on the part of many, not only to get behind the theologies, and the churches, and the creeds, and the apostles to Christ, but to get rid of them. They endeavor to show that much that has passed under Christ's name is without his authority. Some of them have even undertaken to prove that the apostles—especially Paul—misunderstood him, and afterwards taught what he had never inculcated. Dr. King has accepted the challenge of these authors, and, in a work remarkable for clearness and force of statement, shows that the Saviour taught all the great essential truths of religion.

There has not been time, since the book was received, to read it all. It has been examined, however, on vital points, and, so far as has been observed, it is thoroughly sound. The first chapter is a very conclusive elaboration of the argument for the divine origin and inspiration of the Old Testament Scriptures drawn from the Saviour's endorsement of them. The second chapter gives the Saviour's teachings in regard to God, in which the Fatherhood of God is fully and carefully discussed, and conclusions reached not in harmony with much that the New Theology is now so confidently asserting. In other chapters the author finds our Saviour teaching, on all important subjects, just what the Reformed churches have always held.

As Dr. King has not written much for the press, and may not be known to some readers, it may be well to say that the introduction to his work was written by Dr. James Orr, of Scotland, who commends it "as the result of prolonged and minute study of Christ's teaching on all the great themes of theology, and as a model of perspicuous and methodical exposition." G. B. S.

THE PAPAL MONARCHY. From St. Gregory the Great to Boniface VIII. (590–1303). *By William Barry, D. D., Formerly Scholar of the English College, Rome; and Professor of Ecclesiastical History in St. Mary's College, Oscott; Author of "The New Antigone," "Arden Massiter," etc.* Pages 435. Price, $1.35, net. New York: G. P. Putnam's Sons. London: T. Fisher Unwin. 1902.

The papacy was a development of the continuous president of the presbytery. In the course of the second century the president of the Roman presbytery, holding for life, received from the rest of the presbyters

special prerogatives, by which he became a sort of monarch over the Roman Church. During succeeding centuries this monarch, under the influence of the pagan religion and of the imperial government, grew to be more and more absolute over the church. The sphere of his jurisdiction was constantly widened until he ruled over the entire Western Church. Meanwhile, the church became allied with the state, was for a time subordinate in the alliance, and then became, in the time of Gregory VII., the reigning mistress of state and of the empire. The papacy as the head of the church was the highest power under God. By the popes, emperors reigned and kings decreed justice or injustice. Papal autocracy in church and state was not tolerated in quarters where light shone forth and where rulers had the power to resist it. The popes in the palmiest days of the papal monarchy had often to struggle to the utmost to maintain their theoretical position, and at the beginning of the fourteenth century the papal power over the temporalities of kings and emperors came to an end.

It is of the rise and history of the pope's temporal power that this volume chiefly speaks. It belongs to the series of the "Stories of the Nations." The author modestly says that as such "it aims at brevity, clearness, and accuracy in outline; but it makes no pretension to do more than open a large subject and serve the purpose of sketch-map or general introduction to the volumes of Baronius, Muratori, and other classic historians." He says, "Not the pope as a teacher, but the pope as a ruler of men, in affairs which may be viewed under a secular as well as a religious aspect, will furnish the matter of my volume."

The literary style of the book is by no means bad. It is a fairly well written and easily read sketch, and that, too, in spite of the often ugly and often dreary stretches covered in its course. The author appears widely conversant with the life of the times. Sometimes, quite naturally, therefore, the strokes in his sketching are too few for the edification of the average reader. Occasionally, also, he falls into a sort of German style, and, like Carlyle, produces long, involved sentences, which require a pause in order to the ascertainment of the exact structure and meaning. But this is not a common feature in his pages.

There is much neat characterization of men and times. *E. g.*, we read on page 150 of Sergius III., one of the pornocratic popes living at the end of the tenth century, "We can run little risk of falsehood in describing him as 'malignant, ferocious and unclean.'" Of the condition of the Roman Church in the early years of Hildebrand, about 1049, "when Rome, under baleful enchantments, had lost the very shadow of holiness, wisdom and spiritual greatness; when her fine gold was dim, her sanctuaries held by brigands or adulterers, far away on the banks of Saone and Loire a movement was beginning, to live the life which Christ had lived, in silence, labor, detachment. . . . Monasteries, like bishopricks, fell in to the hands of lay lords, their concubines, children and retainers. Soldiers clank about their courtyards; hunting dogs give tongue in sacred solitudes. Monks and nuns break their vows; infants receive the abbot's crook; lands are alienated, buildings fall to ruin,

learning, of course, is neglected. Not universally, for exceptions might be found in the worst times; but monastic wealth was tempting, and the feudal convert scarcely more than half a Christian. Between him and the Northern pirate how little was there to choose." Saving the over-admiring reference to the single convert of Cluguy, this is a fine sketch of the tenth century. On page 236 we read of Henry V. of Germany, while yet a prince, "Prince Henry, ambitious, subtle, seductive, quite innocent of a conscience, revolted." On page 268, of Henry II. of England, "Henry's character is by no means doubtful—furious, cunning, unstable, a compound of lust and cruelty, he brought up his children in his own image and likeness. His Normans had all the vices of the Greeks except cowardice, all the Teutonic rage without its intemperance. Not inferior to Barbarossa in resources or ability, by far the most powerful king of his time, Henry, like the Emperor, could not but desire to make of the feudal system an absolute monarchy; and where one set up the Roman law in order to stand above it, the other founded himself on our English common law, or the Customs of the Realm." On page 300 we read that "France, under its able, mean, unscrupulous Philip Augustus, had united to the crown those northern dukedoms," etc. This is no bad setting forth in brief of Philip Augustus.

These characterizations of men and forces and times are not always just. *E. g.*, on page 55, we read, "Thus the newly baptized sword of France, and the miracle-working rod of monasticism, were at the service of a polity in Rome which had never wavered since the days of Silvester and Athanasius." There is at least one great misrepresentation imbedded here. Again, on page 66 we read of Honorius (625–638) as the "victim of an imprudent answer to a captious question in divinity," a rather cursory way to treat a pope who has made himself immortal by proving, through official fallibility, that the dogma of papal infallibility is an empty petard.

The author is to be heartily congratulated on the exhibition he makes of Romanism as a compound of Judaism, heathenism and Christianity. Some of his teachings are worthy of repetition. *E. g.*, on page 12 he says, "The Roman would be a Christian; but he would not improvise either language or ritual when he found them ready to his hand. What he did was to cleanse them of their idolatrous associations, to combine them more or less skillfully with the teachings of the New Testament and personages and stories of the Old, until a Catholic hierarchy and a Christian liturgy rose into sight, sustaining each other in a majestic and almost overpowering adaptation of outward to inward, of spirit to symbol, and of authority to doctrine. This was no sudden creation, but a slow and imperceptible growth of time, extending over five or six hundred years, so complete at length, that as in Pope Leo I. we may contemplate the Romulus, so in Gregory the Great we discern the not unkingly Numa, of a city more sacred than the antique Rome, yet hardly less imperial. Almost every step of the transmuting process can be followed when we pass out from the less lightsome centuries of the Christian origins. The Church of the West was to develop under the

style of the Pontifix Maximus, in accordance with old Roman sacred rites, and by the strength of the Roman law. St. Peter was to inherit all that Numa could bequeath, and to hand it down along the line of his successors." On page 22 we read, "For the popes attribute to themselves all that 'the Prince of the Apostles' would claim, were he living on through the centuries. They fuse into one great idea the spiritual prerogatives of their founder and the legal supremacy of Rome over the whole empire. Rome can be second to none; St. Peter is the first among his brethren. If the churches of the world ever come into the form of a confederation or a hierarchy, and they tended to do so from their earliest days, the Roman Church would of necessity be supreme." There is much misrepresentation in this excerpt, but it is quoted here only to show the author's view as to the composite character of Romanism.

On page 28 we read again, "Paganism, it may be briefly said, was to furnish Roman Christianity with many of its holiday or outward shows. And the strange phenomena of heresy were to light its powers of government, which, used at the beginning in disputes of local churches or contending sects, were afterwards applied to provinces and kingdoms." On page 46 he says, "It holds within it the Hebrew and the Christian Testaments; it has never forgotten the forms of jurisprudence; it possesses an art, an architecture, curiously modeled upon the lines of happier days, it is even the heir of the religion which it has overthrown; it assumes the outward splendor of the Cæsars; but its reliance is on a creed they never knew, in which justice and mercy, qualities of the spirit, not of the flesh, are to serve as its strength and guidance. The emperor is no more; the consul has laid down the fasces; the golden capitol has seen its gods and goddesses and heroes carried into captivity by a vendish robber from the shores of the Baltic. But the Pontifix Maximus abides; he is now the Vicar of Christ, offering the old civilization to the tribes of the North. He converts them to his creed, and they serve him as their Father and Judge Supreme."

While he thus brings out much truth, he also, as the preceding quotations show, makes many claims for Romish views which are not historic. Many additional instances might be given, *e. g.*, his teaching that the most competent scholars admit that Clement, of the latter part of the first century, was a "bishop," "in the monarchical sense" (see page 20); his assertion that Celestine (pope 422–432) sent Patrick to preach the gospel in Ireland (page 40), etc.

In developing the vast powers acquired by the popes the author is candid enough to confess to the use of many frauds by the hierarchy. He has as little respect for the Pseudo-Isidorian decretals as if he were Protestant. Still he talks somewhat curiously of such frauds, "To manipulate ancient writings, to edit history in one's favor, did not appear criminal if the end in view were otherwise just and good. It is admitted on all hands that the famous charter of Clovis, renewed by Dagobert, which bestowed on the Church of Rheims possessions in Champagne, Austrasia, Burgundy, Auvergne, Tourains, Poitou and Marseilles, cannot have been genuine. The larger donation of Pepin exhibited

to Charlemagne by Hadrian I. is open to serious doubts. We might continue the list. Now, at the Synod Anercy (857) a whole volume is suddenly produced, which, under the venerated name of Isidore . . . claims a place in the church's legislation, and while defending the hierarchy from every attack from below, leaves it in the pope's unquestioned and unlimited jurisdiction" (pages 133–'4).

In the exposition of the acquisition and exercise of these vast powers by the popes the author again betrays a biased and partisan spirit, which leads him to numerous misrepresentations. We have noted fourteen of these, and might add to the number by a careful reading. As this notice is already long, we shall point to only two cases of misrepresentation. On page 220 he says, "It is not too much to affirm that this double dispute, touching the marriage of the clergy and the immunities of their estate, which Henry IV. took up in defiance of the monk Hildebrand, is the same as that which in 1517 was baptized with the name of the Reformation." On pages 308, 309 he whitewashes Innocent the *Third*, after the recountal of his bloody work against the Albigenses, and concludes as follows, "He would hear of no liberty, no learning, no sanctity of life or beauty or holiness, which had not been consecrated by his papal hands. Unconsciously, yet with all his might, he aimed at making the Calvins, Voltaires, Gibbons, and Rousseaus impossible. But they arrived in their hour, and the light of Innocent III. was darkened at their coming. Yet, as sitting here we muse upon the whole story, it may occur to us that not Dante alone, the mediæval seer, but Shakespeare, too, sovereign among mortal minds, and Goethe, one of the wisest, would have preferred Innocent himself to John Calvin, St. Bernard of Clairvoux to Jean Jacques, and St. Francis of Assissi to Voltaire."

THOS. C. JOHNSON.

THE ESSENCE OF CHRISTIANITY: A STUDY IN THE HISTORY OF DEFINITION. *By William Adams Brown, Ph. D., D. D., Roosevelt Professor of Systematic Theology in the Union Theological Seminary, New York.* Pp. 332. Price, $1.50, net. New York: Charles Scribner's Sons. 1902.

Of his purpose the author says, "The following essay is less ambitious than the title may seem to imply. It is not my intention to add another to the many attempts to define Christianity, but rather to analyze the problem involved in such a definition, and to give an account of the more important attempts which have been made to solve it. As the sub-title indicates, what is here offered is simply a study in the *history* of definition. But as all progress is based upon an accurate knowledge of the past, it is hoped that this survey of recent definitions may prove not without its value in assisting others as they approach the more difficult task." Notwithstanding the disclaimer of attempting another definition, we find toward the end of the volume the following effort at definition, "*Christianity, as modern Christian thought understands it, is the religion of divine sonship and human brotherhood re-*

vealed and realized through Jesus Christ. As such it is the completion and fulfilment of all earlier forms of religion, and the appointed means for the redemption of mankind through the realization of the kingdom of God. Its central figure is Jesus Christ, who is not only the revelation of the divine ideal for man, but also, through the transforming influence which he exerts over his followers, the most powerful means of realizing that ideal among men. The possession in Christ of the supreme revelation of God's love and power constitutes the distinctive mark of Christianity, and justifies its claim to be the final religion."

In tracing the history of the views that have been taken as to what is essential in Christianity in the different ages and schools, the author gives ample evidence of broad research and *extensive* scholarship, which, however, is not always accompanied by sober, common-sense judgment, or breadth of vision and depth of insight. He seems to be a disciple, in a free sort of way, of Schleiermacher, of Hegel and of Ritschl. Much of good may be gotten from these men by a discriminating student who will wash out the vast mass of débris from the grains of gold. Our author needs to do some more washing. He will hardly recognize the need; for he seems to be a thorough product of the rationalistic, critical, and mystical schools of thought, which have had so much influence on the continent of Europe since the beginning of the nineteenth century. He has no considerable apparent veneration for the views of the Westminster Assembly, nor for those of John Calvin, nor for the "Logos doctrine." His quiet assumption that for this age he has bottled the essence of Christianity in his own peculiar vessel, is laughable. Many of the truths of Scripture, essentially concerned with Christianity, refuse to be put in a phial of such dimensions. This consideration may not trouble him, since he leaves us in the dark as to what of the Bible he accepts and what he rejects, as to whether he is a Trinitarian, or not, etc.

The limit of a mere "estimate" in "a page or less" of this Magazine permits no exhibition in detail. We close with expressing our judgment that we have in this volume a most plausible apologetic for the new rationalistic, critical and mystical theology.

THOS. C. JOHNSON.

THE RELIGION OF A MATURE MIND. *By George Albert Coe, Ph. D., John Evans Professor of Moral and Intellectual Philosophy in Northwestern University; Author of "The Spiritual Life, Studies in the Science of Religion."* One vol., 442 pages. Price, $1.35. Chicago, New York, Toronto: Fleming H. Revell Company. London and Edinburgh. MCMII.

If any of our readers have minds of that degree of maturity found in freshmen and sophomores at college; if they have become possessed of the notion that all human faculties, functions and products, even the religious, are the products of evolution; if they believe that divine revelation is chiefly by natural methods, that our "newly invigorated social

sense" is a chief instrument in God's self-revelation; if they believe that regeneration may be brought about by further evolution, or by education; if they wish to rejoice in the decadence of the sense of sin; if they wish to be taught how to repent without having any godly sorrow for sin; if they wish to learn how to pray without praying; if they wish to delight themselves with the view that all young children begin life as God's own children; if they wish to see the ethics of disinterested benevolence rehabilitated in a *naive* form, we advise them to get this book; they will find their fancies set forth in good English by Professor Coe. If they be far enough gone in Pelagianism, Unitarianism and rationalistic criticism, the book may do them some good. The author seems to be quite a dogmatic agnostic about a good many doctrines, to be amiably religious after a sort, however, a kind of rationalistic mystic.

T. C. JOHNSON.

THEISM. *By Borden P. Bowne.* Price, $1.75. American Book Company.

This volume constitutes the Deem Lectures for 1902, delivered at the New York University. The terminology of the book will, to some extent, be found unfamiliar and somewhat perplexing to most readers, yet is perhaps almost necessary adequately to express the author's views on the difficult subjects which he discusses. Many will not agree with him in discounting so much as he does the old and familiar proofs for the existence of God, but they will appreciate the interesting and valuable argument he constructs for proving his existence from the whole course of earthly events, and especially from the practical necessities of man's life. His philosophical position may, perhaps, be thus indicated: He rejects the agnosticism of Hamilton and Mansel, and discredits to some extent the logical sufficiency of the usual dialectical arguments, and asserts that the argument least liable to successful objection is found in the fact that the postulate of the divine existence underlies and is necessarily assumed in all the phenomena of man's mental and moral life. The book might be very usefully employed in connection with instruction on the great subjects of which it treats.

G. B. S.

THE RELIGIOUS USE OF IMAGINATION. *By E. H. Johnson, Professor in Crozer Theological Seminary.* Silver, Burdett & Co., New York. 1901. Cloth, 5 x 7½ in. 238 pages. $1.00 net.

The contents of this book are in two parts: I. "Service of Imagination to Religious Truth;" II. "Service of Imagination to Life." In the first part there are chapters on "Competency of Imagination," "Scope of Imagination's Service," "Problems as to the Creator," "Problems as to the Ruler," "Problems as to the Father." In the second on "Expository," "Imagination Sees Ideals," "Imagination Breeds Energy," "Imagination Enlists Perseverance," "Conclusion." The book is excellently organized, and written in clear, fluent English, and the paper, printing and binding are in delightfully good taste.

The author's popular style, and the fact that he writes as an advocate, rather than as a scientist, lead him to use illustrative material, which, while eminently appropriate for emphasizing the point in hand, does not always commend itself when considered apart. For instance, it may be allowable, in order to emphasize strikingly the importance of imagination in the practical affairs of Christian life, to say, "We walk by *imagination*, not by sight;" but in this statement of the apostle the meaning has been materially altered by the substitution of "imagination" for "faith." Imagination is not coëxtensive with faith, though we are perfectly willing to admit that it is an important element of faith, considered on its human side. This distinction the author makes abundantly plain elsewhere in the book. However, the careful reader may be trusted to make due allowance for such passages.

The book is stimulating and helpful, and worth reading more than once. It is commended especially to ministers and teachers, but will amply repay the study of any one who is earnestly striving to make the most of his Christian life.

JNO. I. ARMSTRONG.

Union Seminary, March 26, 1903.

OLD TIME STUDENT VOLUNTEERS: MY MEMORIES OF MISSIONARIES. *By H. Clay Trumbull.* Fleming H. Revell Co., New York. 1902. Cloth, 5 x 8 in. 281 pages. $1.00 net.

The first thirty-five chapters of this book give Dr. Trumbull's reminiscences of as many missionaries. "These missionaries," the author tells us, "are not selected from God's great army-roll as those preëminently worthy of note. They are in this record simply as those among the earlier missionaries whom the writer was privileged to meet and to know. They are from various missionary fields, and were sent out from different missionary societies, at different times. Therefore, they may be considered as more fairly representative of foreign missionaries as a class, and as a whole. In order to limit the scope and field of his recorded memories, the writer has thought best to give no sketch of any missionary who was not in the field at least as early as fifty years ago."

As chapters of special interest may be noted those on William Goodell, Aldin Grout, Cyrus Hamlin, Isaac G. Bliss and Luther H. Gulick; but there isn't a dull page in the book: Dr. Trumbull is never dull. His style here, as elsewhere, is clear and fluent, characterized by that most happy quality of passing on to the reader the exact meaning of the author without attracting any attention to itself. The only fault of the book is its brevity. It is tantalizingly brief, in view of the fact that the author leaves the impression that he might write a great deal more about every one of the missionaries mentioned.

The last three chapters—"Notable Missionaries not Called Missionaries," "Missionaries Compared with Other Men," and "What Have Foreign Missions Done for Us?"—taken together, may be considered the conclusion of the book, which is well expressed briefly, thus: "The

real hope of the world is rather Christian missions than commerce and civilization and godless education. Thus it has been, thus it is, and thus it is likely to continue to be."

Here and there throughout the book may be gathered valuable hints as to how churches, and especially children, have been interested in missions. The mechanical make-up is good, and there is an excellent index. Not the least attractive feature to many of those who read the book will be the autobiographical touches the author is continually making, incidentally and perhaps unconsciously.

March 11, 1903. JNO. I. ARMSTRONG.

LOVEY MARY. *By Alice Hegan Rice, Author of "Mrs. Wiggs of the Cabbage Patch."* The Century Company, New York. February, 1903. Cloth, 4½ x 7 in. 197 pages. $1.00.

The author of *Mrs. Wiggs of the Cabbage Patch* set a high standard in her first book, and her friends waited with some anxiety for the second. It is safe to predict that no one will be disappointed in *Lovey Mary*, and this prediction is by no means slight praise. However, one need not stop here, for in *Lovey Mary* we have all the excellence of *Mrs. Wiggs*, and something more. All of our friends of the Cabbage Patch, not excepting even Cuby, reappear, with Mrs. Wiggs leading the way. She has not lost any of her charm, as the following passage will show:

"If you want to be cheerful, jes' set yer mind on it an' do it. Can't none of us help what traits we start out in life with, but we kin help what we end up with. When things first got to goin' wrong with me, I says, 'O Lord, whatever comes, keep me from gittin' sour!' It wasn't fer my own sake I ast it—some people 'pear to enjoy bein' low-sperrited—it was fer the childern an' Mr. Wiggs. Since then I've made it a practice to put all my worries down in the bottom of my heart, then set on the lid an' smile."

Mr. Bob and the Christmas Lady, now Mr. and Mrs. Redding, are here too, and have not in their own happiness forgot the happiness of others.

Then, there are new characters: Lovey Mary and Tommy and Cusmoodle and Miss Bell and Miss Viney. Let the reader hasten to make their acquaintance.

One could wish that a less imperfect gospel had been whispered into the dying ear of poor Kate, and that the train had not started for Canada on Saturday afternoon.

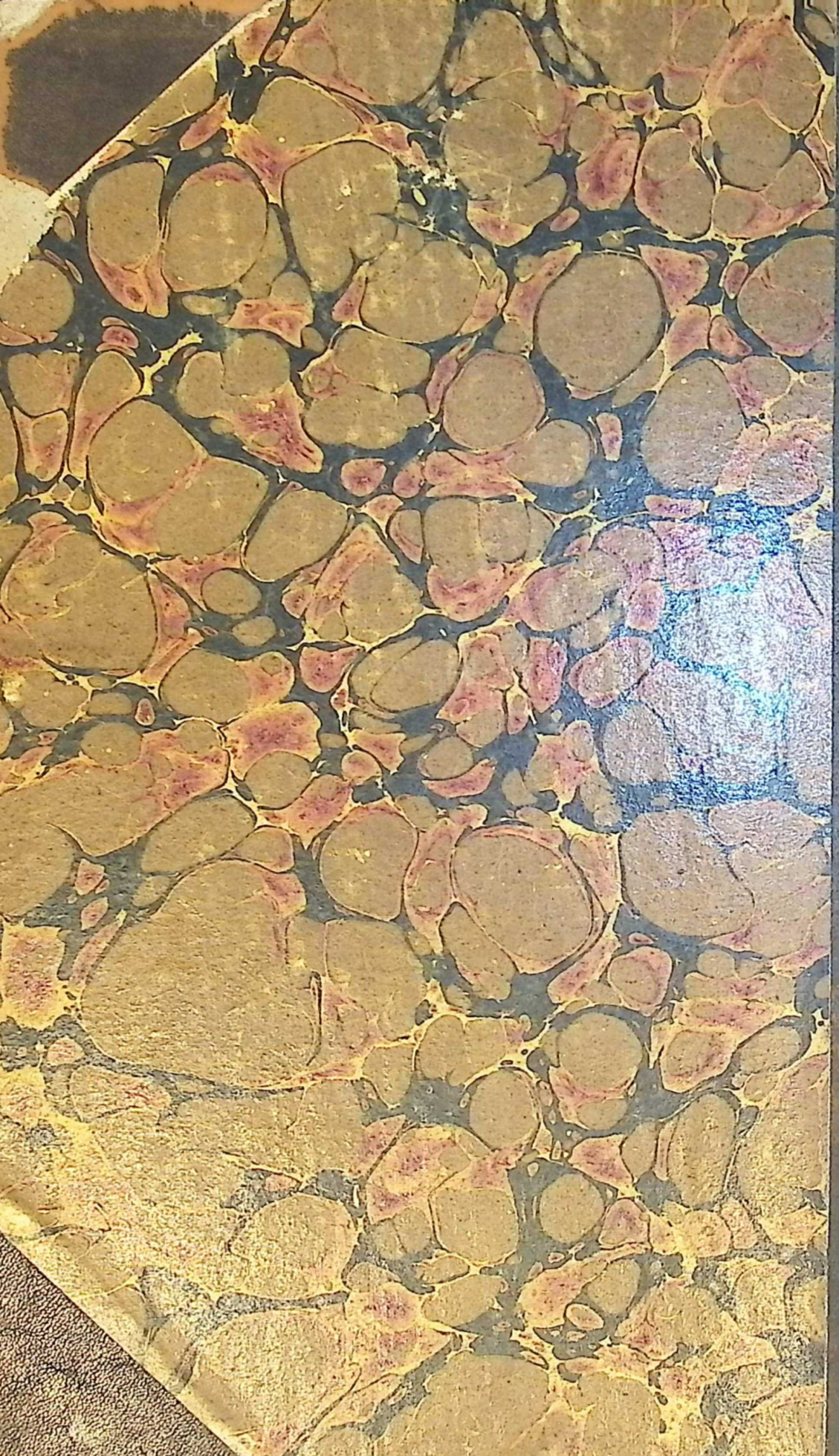
In view of the fact that in December Miss Hegan became Mrs. Rice, there is a delicate touch of romance in the dedication: "To Cale Young Rice, who taught me the secret of plucking roses from a Cabbage Patch." We hope that Mr. Rice will encourage his wife to pluck other roses soon, to shed sweet perfume into the lives of that great multitude who are grateful to her for *Lovey Mary* and *Mrs. Wiggs*.

March 21, 1903. JOHN I. ARMSTRONG.

ATLAS OF THE GEOGRAPHY AND HISTORY OF THE ANCIENT WORLD. Edited and Arranged from the Latest Sources. *By John King Lord, Ph. D.* Benjamin H. Sanborn & Co., Boston. 1902. Paper, 8 x 12 in., 43 pages. $1.00.

"This atlas was prepared to serve students in making clear the relation between the geography and the history of the ancient world." It has twenty-eight pages of good, clear maps, printed on excellent paper, and an index of about forty-five hundred names. J. I. A.

A GEOGRAPHY AND ATLAS OF PROTESTANT MISSIONS. Their Environment, Forces, Distribution, Methods, Problems, Results and Prospects at the Opening of the Twentieth Century. *By Harlan P. Beach, M. A., Educational Secretary Student Volunteer Movement, Fellow of the American Geographical Society, Member of the American Oriental Society.* Student Volunteer Movement for Foreign Missions, New York. Vol. I., Geography, 1901. 5½ x 8½ in., 571 pages. Vol. II., Statistics and Atlas, 1903. 10 x 14½ in., 128 pages. Cloth, $4.00 per set; paper, $3.00 per set; carriage prepaid.

Vol. I. was favorably reviewed in our February-March issue for 1902. It is there called "a wonderful book," and the reviewer says that the work "is bound to be a standard of reference for years." The high excellence attained in Vol. I. has been fully equalled in Vol. II.

J. I. A.